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O R A T I O N

BY

Mr. PETER BURMAN

AGAINST THE  
STUDIES OF HUMANITY.

SHEWING,

That the *Learned Languages*, HISTORY,  
ELOQUENCE and CRITICK, are not  
only Useless, but also Dangerous to the  
Studies of *Law*, *Physick*, *Philosophy*, and  
above all of *DIVINITY*; to which last  
POETRY is a special Help.

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*Translated into ENGLISH, and  
the ORIGINAL Annex.*

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THE SECOND EDITION.

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L O N D O N

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# O R A T I O N

MR. BAKER'S

ADDRESS

TO THE STUDENTS OF HARVARD

UNIVERSITY

DELIVERED AT THE

ANNUAL MEETING OF THE

ASSOCIATION OF HARVARD

ALUMNI, SEPTEMBER 10, 1890

AT THE HARVARD CLUB

CAMBRIDGE, MASS.

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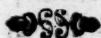
## The Translator's PREFACE.



IS a Custom in most of the Foreign Universities for the *Rector Magnificus* to make an *Oration* upon what Subject he pleases, when he enters upon his Office, and to make another when he lays it down. Those Pieces are commonly much labour'd, and no less instructive. Mr. *Burman*, Professor of *History* and *Eloquence* in the University of *Leyden*, did accordingly pronounce the fine *Harangue*, of which I give the following Translation, when he quitted the *Rectorship* on the 8th of *Febr*. 1720. The extraordinary parts and learning of this Favourite Disciple of *Grævius* are too well known in the World, to need an Encomium from me or any other of his Admirers. But I may venture to say, that this *Oration* is one of the most elegant Productions of the Age. Our Professor observing the great Decay of the politer Studies, and the Contempt with which some, who would not be thought ignorant, affect to treat them, without excepting many eminent Members of the *Learned Faculties*, has with admirable Wit and Address expos'd their Objections, under the pretence of justifying them. He pleasantly ridicules the barbarous Style in which most *Lawyers*, *Physicians*, and *Philosophers* write: but especially the jargon of the *Divines*, who also shamefully neglect the Study of the *Original Languages*; and who frequently inveigh in such a manner against the abuse of *History* and *Critic*, as in effect to take away the use of them; because they wou'd not be at the pains of explaining *difficulties*, or are unable to solve them, or not candid enough

## The P R E F A C E.

to acknowledge them. Such as deserve another Character will not, I dare say, be angry with him for this publick Service. In prosecuting his Subject he produces the chief of those *difficulties*, and shows a vast fund of reading and observation even out of his own Province. But one known to Dr. Bentley (who will be allow'd by all Men of Letters, that are not his Enemies, to be a very competent Judge) has given the true Key of this *Oration* in the *Answer* to the *Remarks* made upon his *Proposals* of printing a New Edition of the *Greek Testament*, pag. 36. *I thank our dear English Casuist* (says the Doctor's Friend) *for quoting the Dutch Orator. Here's an Instance of his stupor and insensibility, beyond any of the famous Tom Coryat. Mr. Burman's Oration, made last Year, when he laid down his Office of Rector Magnificus, a very fine one in its way, is all writ in Lucian's manner, a thorough Irony and Jeer. He tells the Audience, that to make a compleat finish'd Divine, there's no need of any Skill at all, either in Languages, or History, or Eloquence, or Critic. These four Topics he agreeably pursues: and in the last of them, has that Passage which our Escobar has chosen for his Motto. The Dutch Orator supposed, that all Men of common Sense would read his Meaning backwards; but he met with an English Cabbage-head, that takes him to be in good earnest: as being indeed of that Opinion before, and believing himself a profound Theologue, without any of those four ill Qualities. Whoever he be, he's not the only Divine that has such a fancy. But I shall no longer detain the Reader from the Pleasure and Instruction he may justly hope from Professor Burman: and lest any of the Beauties of the Original should be lost in my Translation (as many I fear there are, however faithfully the Sense be render'd) I have join'd the Latin to the English, for the sake of the Curious.*



Mr. BUR-



Mr. *BURMAN*'s  
**O R A T I O N,**

*In Latin and English.*





PETRI BURMANNI  
ORATIO

IN

HUMANITATIS STUDIA.



*UO unumquemque studio duci & delectari, inter omnes satis constat; neque facile hominem invenias, qui non illa, quibus se excellere putat, omnium rerum prima, se vero, qui ea possidet, pulchrum & beatum esse arbitretur. Neque indoctam modo multitudinem, & illiteratos artifices caeco erga sua opera amore auferri, sed ipsos, qui superbo sapientiae & doctrinae titulo se à vulgo segregant, hoc communi morbo ita adfectos esse videmus, ut cum aliarum contemtionem suas semper disciplinas extollant, & tamquam unicas filiolas exos-*



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*PETER BURMAN'S*  
**ORATION**  
 AGAINST THE  
**STUDIES OF HUMANITY.**

**N**OTHING is more certain, than that every One is biassed by some particular Inclination and Study of his own : It being at the same time hardly possible to find a Man who does not set the highest Value upon those things in which he imagines his chief Excellence lies, as well as applaud himself for his own Happiness, in being so well accomplished. Nor is this conceited Partiality confin'd to the ignorant Vulgar and illiterate Mechanic only ; but has spread it self like an epidemical Distemper over all Ranks and Conditions of Men ; since we cannot help observing that even those who distinguish themselves from the common Herd, by Titles that denote their great Gravity and Learning, are fondly prejudiced in favour of their own particular Professions, even to the despising and running down of all others. Now if

exosculentur. Si vero in causas inconcinnae & absurdae ostentationis penitus introspeciamus, paucos certa persuasione de se & suis vera praedicare, sed plurimos aliarum artium ignoratione peccare, alios cupiditate, ambitione aut avaritia abreptos, sua commoda & rationes veritati praeferre, & pro solida laude vanissimae gloriolae umbram consecrari, deprehendemus. Quotus enim quisque reperitur, sua laudans, aliena culpans, qui ita in omnium rerum variam & multiplicem cognitionem, ejusque interiores recessus, penetravit, ut, singulis inter se comparatis, verum unicuique pretium statuere, & uni prae alia admirabilem quamdam excellentiam adsignare possit? Immo quotus quisque non plebeja potius trutina, quam aequa artificis statera ita omnia propriae scientiae momenta examinavit, ut ad illam, quam sequitur, probandam & praeferendam, certo judicio & ratione impulsus se esse, aliis persuadeat? An non maxima eruditorum portio, si simpliciter & id quod res est eloqui velent, inconsiderato se impetu, parentum & amicorum auctoritates secutos, in illas se toto animo doctrinas dedisse fateri cogerentur, quae vel ad ingenii illustrioris famam, vel ad honores capiendos, vel ad rem faciendam, accommodatiores aliis ostendebantur? quibus deinde, cum serum est eas dediscere vel mutare, tam certis & destinatis sententiis se addicunt & consecrant, ut etiam factioso furore partes semel temere susceptas defendant. Cum vero post levem saepe & exigui temporis operam eas profiteri & exercere festinaverint, è re sua esse ducunt venales proponere, & tabernam non utilis tantum & necessariis, sed fallacibus & fucosis mercibus instruere, quas omnibus lenociniorum illecebris commendent. Quid? an non ipsos hos bonae

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we look a little closer into the Causes of this wrong, this absurd Behaviour, we shall find that few of these ground their Opinions upon a true Knowledge, either of themselves or their Studies; but that most of them are mistaken for want of being acquainted with other Arts and Sciences. Others, hurried away with Ambition or Avarice, set up their own Measures and Interest in the room of Truth, and, instead of solid Applause, catch at the Shadow of the most empty Vain-glory. For shew me the Man among these, who cry up their own, and find such fault with the Professions of others, that has penetrated so far into the deep Recesses of general Learning, and compar'd every Particular so exactly with each other, as to be able to state the real Value of each, and to point out the wonderful Quality in which one excels another. Nay, shew me the Man, who, in order to prove that his Choice is grounded upon Judgment and Reason, does not weigh the Merits of his own Science, rather by Scales which have been in use among the People, than by the exact Ballance of a true Artificer. Would not the greatest Part of those who have had a learned Education, if they would but speak the Truth, be obliged to own, that generally by yielding an implicit Obedience to their Parents or Friends, they have given themselves up to those Professions which were pointed out to them, for such as would most easily acquire them the greatest Reputation, Dignity, or Fortune: To which afterwards they so firmly list themselves, and rivet their Opinions when it is too late to alter their Course or unlearn any thing; that they will defend the Cause they have thus inconsiderately espoused, with all the Party Rage that can be imagined. And when, with little Time and less Pains they have qualified themselves to take upon them to exercise their Business, they next judge it will be for their Interest to expose it to sale; and accordingly they furnish their Shops, not with useful Commodities, but with false and counterfeit, advertis'd and recommended with a parcel of smooth, insinuating fustian

nae mentis mercatus, ad quos rerum imprudentes juvenes magna contentione confluere solent, confusis & inconditis institorum clamoribus resonare audimus? & ex hujus cupiditatis fonte, tamquam rivulos, tot gloriosas orationes defluere videmus, quibus mercatores graviorum, ut ajunt, disciplinarum incautos adolescentiam animos invitant & adlectant, ut praeteritis humiliorum artium sellis, apud suas officinas diversentur, & expositas ibi doctrinas ad utilitatem & necessitatem nundinentur? Quis vestrum A. hoc sacrarium initurus, ut publice verba facientem Professore audiat, aliud animo suo praecipere solet, quam ut illi, de suae disciplinae antiquitate, praestantia & praeter ceteras dignitate declamanti, defatigatas pervulgato argumento aures leviter, cum unius horulae jactura, sit commodaturus? praesertim cum in illas eruditionis copiae sint redactae angustias, ut raro alicujus scientiae Doctor regni & scholae suae fines & terminos egredi vel audeat, vel possit. Sed ne in ipso statim orationis limine insolentem & acerbam laudatissimarum artium censuram exercere videar, ambitiosae hujus ostentationis in primis Humanitatis & Elegantiarum Professores reos agere non dubitabo; meque ipsum, inter illos, qui populari blanditia & assentatione discipulos undique corrogare, eorumque benevolentiam colligere nituntur, non ultimo loco esse collocandum, fateri non erubescam. Non pudebit hodie prae me ferre, eum me aliquando fuisse, qui meditato & exquisito sermone, Linguarum, Eloquentiae, & Historiarum laudes amplificare,

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Expressions. For don't we hear the very Markets of this Academy, stor'd as they are with Learning and sound Understanding, and to which our raw Youth so contentiously crowd, ring again with the confus'd inharmonious Cries of the Hucksters? Is it not from the Fountain of this Emulation that we behold so many glorious Orations roll down like Rivulets as it were, by which the Retailers of the more serious Studies (as they are call'd) invite and incite our heedless Youth to pass over the Stalls of the inferior Arts, and to stay and equip themselves at their Shops with the most useful and advantageous Professions? I appeal to you, Gentlemen Academics, whether any of you upon coming into the Schools to hear a Professor speak in Public, ever proposes to himself any thing more, than having his Ears fatigu'd for near an Hour with a fulsome Harangue upon the Antiquity, Excellence, and Dignity of his Profession; especially since the Forces of Learning have been so reduc'd, that there is scarce a Doctor in any Faculty, who has either the Courage or Ability to go beyond the Bounds of that petty Kingdom, his own School? But that I may not be thought at the very first step of my Discourse to use too much bitterness and freedom in passing a Censure upon those parts of Learning, which are held in the highest Veneration among us, I shall in the first place make no scruple of impeaching the Professors of Humanity and Elegance, as guilty of this vain-glorious Ostentation: and shall not blush to own, that I my self have been one of those notorious Offenders, who make it their Business by all manner of popular Artifices and little Insinuations to scrape together as many Scholars as they can, and to court their good-liking and approbation. I shall not be ashamed this moment to declare, that there was a Time when I was the Man who in premeditated set Speeches made it my endeavour to enlarge upon the Commendations of the Languages, of Eloquence, and of History, and to evince that it was something

care, & magnum aliquid & praeclarum esse, Graece & Latine scire, dicendo efficere sum conatus. Sed aliquot abhinc annis totus mihi displicere coepi, & consilii à primis annis capti pervicacia, & ipsae illae, quas olim juvenili dicendi licentia, & vincendi magis quam veritatis studio habui, orationes maturiori aetati incutiunt ruborem. Iraſcor mihi, quod à mei ordinis & studii viris persuaderi mihi sim passus, nihil ad omnia tempora utilius, nihil ad vitam privatam & publicam elegantius, nihil ad laudem & famam praestabilius inveniri posse, quam mentem interioribus literis excultam & perpolitam habere. Indignor dictatoria illa magistrorum, quos sequebar, praecepta fecisse atque effecisse, ut illi togatorum ordini me adscribi sustinuerim, qui ex primo, quem obtinere solebat, loco detrusus, vix infimum, quem precario possidet, hodie in Academiis tueri potest. Quotidie stomachari non desisto, eam me vitae meae legem dixisse, ut perpetuo inter Grammaticorum & Criticorum subsellia sit consensendum; neque ausum fuisse majora spirare, aut principibus inter eruditos viris adnumerari ambivisse. Cujus doloris & poenitentiae ut plenissimam hodie Vobis A. fidem faciam, non tralatitio circulatorum more, qui jam per omnes cathedras pervasit, merces meas jactabo & excutiam; nec orationem conquisito ex Rhetorum officinis pigmento adspargens, de literarum, quas profiteor, utilitate & praestantia insolenter gloriabor; sed vineta mea caedere, & aperto, sed atroci stilo, omnia Humanitatis studia, quae sua & docentium culpa merito jacent, confodere; eorumque non modo difficultatem, vilitatem & mi-

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thing truly Great and Noble, to understand Greek and Latin. But for some Years past I have been quite out of Humour with my self: And as well the Bigotry to that Opinion which I espous'd in the beginning of my Life, as those very Orations, which, by a Liberty usual with young Men, I made rather with a Design of gaining Proselytes, than advancing the Truth, fill my riper Years with Shame and Confusion. I am vext to think that I suffer'd my self to be persuaded by those of my Profession, that nothing was more useful at all Times, nothing more elegant in public and private Life, nothing more proper to establish a handsome Character and Reputation in the World, than for one's Understanding to be well improv'd and thoroughly polish'd with a reasonable Stock of Learning. I repine that the dogmatical Precepts of those Masters whom I follow'd, prevail'd with me to list my self in that Company, which from being the first in all Universities, is degraded to the very last Rank, and has at present but a precarious Title even to that. I reflect every day with Regret at having impos'd upon my self a sort of Life, which cannot well be spent but in the Conversation of Critics and Grammarians; and for wanting Courage to aspire to greater matters, and not striving to have enrolled my Name among the Chiefs of the learned World. Of which Sorrow and Repentance that I may give you the surest Conviction, I will not, according to the pedling Method practis'd in every Chair besides, cry up and hold out my own Goods to you; nor, daubing my Oration with the Colours of Rhetoric, vainly boast of the Usefulness and Excellency of that Part of Learning which I profess; but I am determin'd to turn Informer against my Self, and to point my Speech with a full and sharp Thrust at all those Studies of Humanity, which, thro' their own Defects and those that teach them, are so deservedly neglected. At the same time I shall shew not only the Difficulty in attaining them, the

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nime fructuosam sterilitatem, sed funestam in primis contagionem, & periculosam graviorum disciplinarum cum illis societatem ostendere decrevi. Quod si dicendo consequi, aut rationibus ullam huius propositi partem cordatis persuadere nequivero, redundet haec quoque infelicitas in futilium artium cultorem, qui, cum Eloquentiam profiteatur, ne id quidem, quod omnes fere sequuntur & probant, evincere valuerit. Quamvis autem maxime mihi laetandum sit, apud illos agendi occasionem oblata, qui non modo in eadem opinione versantur, sed illam omnibus, qui se ad eos adplicant, inducere conantur, praecipua tamen me spes tenet, non plane inefficacem apud vos, facillimi Adolescentes, Orationem futuram. In praejudicatam illico vos sententiam ituros confido, ubi perspexeritis, quam proclivi ad sensu consilia vestra & parentum rationes comprobare laborem. Ubi recte & ordine vos facere pronuntiem, si dimissi à manu & ferula paedagogorum, barbatis senibus auscultantes, haec plebeae caveae subsellia transcendatis, & saltu in orchestram facto, noxias pietati, famae, eruditioni & arcae literas, quae humanitatis nomen mentiuntur, relinquatis. Quo non favore, quo non adplausu me dicentem prosequemini, si ostenderim, neminem vestrum ad aliquam nominis celebritatem aut fortunarum incrementum, sive inter cerimoniarum antistites, sive iustitiae sacerdotes, sive salutis humanae custodes, sive sapientiae magistros adspirare posse, qui se nostris studiis inquinandum permiserit. Ad quod probandum, non auctoritates & exempla, quae in obvia & domestica copia cumulare esset  
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Poorness and Unprofitableness of them, but more especially the sad Tendency of them, to infect and indanger Studies of a graver Nature, if ever they shou'd be admitted into their Company. And if I should chance to fail in making out my Proposition, or in giving convincing Reasons for any part of it to the Ingenuous; then one more Misfortune would attend me as a Cultivator of these idle Sciences, since, tho' I profess Eloquence, I could not evince and make out that Side of the Question, which all the World allow and approve of. But now, tho' I have great Reason to rejoice, in being so happy as to plead this Matter before those who have not only been ever of the same Opinion themselves, but do their best to instill it into all that are any ways attach'd to them; yet I have great Hopes that my Discourse will not prove altogether ineffectual with You, the gentle well-natur'd Youth. I am confident that you will soon run into this preconceiv'd Opinion, when you see how ready I am to approve your Pursuits, and fall in with the Measures of your Parents. When I shall pronounce your Conduct to be just and regular, if upon being dismiss'd from the heavy Hands and Ferulas of tyrannizing Pædagogues, you take the Advice of the most venerable Folks, skip over these mobbish Seats of the Pit, and leaping at once into the Stage-Boxes, leave behind you that Part of Learning, falsely intitled Humanity, as injurious to Piety, Reputation, sound Instruction and Interest. With what Favour and Applause will you not honour me, if I make it appear that none of you who suffers himself to be polluted with our Studies, can ever aspire to any pitch of Reputation or Fortune; either among the Commissioners of Rites and Ceremonies, the Ministers of the Law, the Guardians of our Health, or the Masters of Wisdom. For the Proof of which, I will not search for Precedents, which in so obvious and great a Plenty it would be nauseous to enumerate, but lightly touching upon every kind  
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*putidum, undique conquiram; sed leviter per singulas disciplinas pervagando, populari & perulgata argumentatione Acroaterii hujus adprobationem captare studebo.*

*Omnium, quotquot sint, doctrinarum principem & reginam esse coelestium rerum meditationem, nemo, qui quotidianis sermonibus celebrari audit, diffiteri sustinebit: Eamque jure suo primos honores occupasse, & reliquas, ut administras & comites, ex alto despicere, neque earum ope & adjumento indigere, nisi cum placuerit ancillas in partem vilioris operae & laboris vocare, in controversiam vocari nequit. Fastidiosa in primis domina cavere studet, ne temere in ejus adyta & sacraria irrumpatur, neque initiandi spem facit, nisi illis, qui mentem purgatam, & sublimioris scientiae capacem ad sacra sua attulerint, non terrena faece pollutam, non humanis sordibus contaminatam. Duo vero dominatricis disciplinae principia & fundamenta, quibus tota nititur, à sacrorum mystis prodita esse accepimus; divinam primum auctoritatem, libris & tabulis, ab ultima antiquitate transmissis, consignatam: summam deinde in divinae mentis & doctrinae interpretatione concordiam & conspirationem, non quidem omnium, sed pietate & doctrina illustrium virorum, qui in unum conducti, post diligenter existimatam & omnibus momentis suis ponderatam Dei legem, certam & definitam publicae persuasioni prodiderunt regulam, ad quam omnia judicia dirigantur, qua vera & falsa judicentur; ultra quam citraque consistere nulli liceat; aut semel decreta refigere vel convellere permittatur. Ad haec duo facillima & expedita doctrinae capita qui studia & lucubrationes exegerit, numeris omni-*

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of Learning, I will endeavour by the most popular common way of arguing, to gain the Approbation of this Audience. There is no body, who considers the Honour that is daily paid to it, but must own that the Study of Divinity is Queen and Sovereign of the several kinds of Learning: Nor is there any Dispute but that she has a Right to take Place of all the rest, and to look down upon them from her lofty Throne as her Maids and Attendants; but without having the least Occasion for any Assistance from them, unless she pleases to honour the poor Wenches with some little Part of her Drudgery or meanest Work. The first Thing that this nice Lady guards cautiously against, is, that no bold Intruder rashly presume to enter her private Apartments, her sacred Withdrawing-Rooms; nor can any hope to be admitted to an Audience of her, but those that bring a Mind thoroughly cleans'd and proper to be the Receptacle of so sublime a Science, unpolluted with earthly Dregs, undefil'd with the fordid Rags of Humanity. But we have been inform'd by the Stewards of her Household, that there are two principal or fundamental Points upon which this despotic Profession intirely depends. First, A Commission or Authority from God, sign'd and seal'd in Books and Writings transmitted down from the most ancient Antiquity; Secondly, The great Harmony and Agreement there has been in the Interpretation of the Divine Will and Doctrine: and that not by every Body, but by some particular Men famous for their Piety and Learning; who laying their Heads together, and very scrupulously weighing and considering this Law of God, did from thence constitute a certain and determinate Rule for the modelling of every Man's Persuasion, which is so to direct all Opinions and distinguish betwixt Truth and Falshood, that there can be no sure footing for those that tread beyond or short of this Line, and that no one has Liberty to alter or abolish what has been thus once decreed. He that finishes his Lucubrations

*bus absolutus divinae sapientiae interpres habetur. Artes vero, quae ad humanitatem pertinent, licet variae doctrinae ostentatores in infinita membra concidere soleant, nos tamen hodie ad quatuor species revocabimus, Grammaticae primum & sermonis antiqui cognitionem, temporis deinde prioris & Historiarum scientiam, tum Eloquentiae exercitationem, Criticam postremo de omnium operibus dijudicationem. Quae singula & universa, non dico pernoscenti, sed delibandi etiam, humanae industriae spem esse desperatissimam omnes uno ore confitentur, & si jam ea esset ingenii vis & laboris vehementia, ut per eas procedere quis posset, minime tamen frugiferam esse, quae illis insumitur, operam, aut aliquid inde praesidii aut ornamenti sacris studiis accedere; sed disciplinae à Deo proditae, & concordibus suffragiis comprobatae auctoritatem praecipue inde convelli & labefactari, nunc erit ostendendum.*

*Trium vero, ut inde incipiam, gentium, Hebraeae, Graecae & Latinae ab eruditis linguae celebrari solent, quarum singularum cognitio non modo difficilis & laboriosa, sed ab omni perdiscendi spe deposita & destituta. Si quis enim ad Graeci vel Romani sermonis intelligentiam ita unice incumbere vellet, ut eam plane adsequatur, vita eum prius, quam labor & materia deficeret. Ridenda enim potius, quam confutanda eorum est gloriatio, qui tam scite, tam eleganter se utraque lingua scribere & loqui posse jactant, ut si in antiqua tempora redeundi, & Athenis vel Romae illis ver-*



according to these two easy concise Points of Learning, is accounted to all intents and purposes a most absolute compleat Interpreter of the Divine Wisdom. Now as for the Arts which belong to the Study of Humanity, though by those who value themselves upon shewing their Learning, they are slic'd out into an Infinity of Parts, yet I shall at present reduce them to these four Heads: First, a Knowledge of Grammar and the ancient Languages; next, Acquaintance with History and the Transactions of former Times; then, the Practice of Eloquence; and lastly, a Judgment truly Critical to examine the Works of every Author. All and every one of which, by the Confession of all Men, Human Industry must for ever despair, I do not say of knowing thoroughly, but even of tasting superficially: and if one really had that Quickness of Parts and Strength of Application, as to be able to go thro' them all, I shall immediately make it appear, that the pains taken in them would not be of the least advantage to us, or bring any Light and Assistance to the Study of the Holy Scriptures; but that the Authority of this Discipline, which has been handed down to us from God himself, and moreover confirm'd by such unanimous Suffrages, would be very much shaken and impair'd by it.

I shall begin first with the Consideration of those three celebrated Tongues the *Hebrew*, *Greek* and *Latin*; the Knowledge of every one of which is not only difficult and laborious to come at, but the thorough Attainment utterly to be despair'd of. For if any one should wholly apply himself to learn the *Greek* and *Roman* Languages with intent to become a perfect Master of them, he would much sooner arrive at the end of his Life than of his Task. For the vain Boasting of those deserves to be laugh't at rather than confuted, who pretend they can write and discourse so properly and elegantly in both these Languages, that if it were possible to go back to the Times of Antiquity, and that they might have an Opportunity

ba faciendi facultas daretur, non minores se Demosthene vel Cicerone plausus relatu-  
 rant. Modestius & verius de hodiernis conatibus  
 illi existimare videntur, qui eloquentissimos hodie,  
 & nitore orationis praeter ceteros insignes, tam  
 barbaros, tam inelegantes prae antiquis esse censent,  
 ut, cum vix millesimam earum linguarum partem  
 sint adsecuti, neque vernaculam dicendi urbanita-  
 tem, neque veram pronuntiandi rationem pernos-  
 cant, digni forent, si in Arcopago, vel pro Rostris  
 os aperire auderent, qui mulierum & puerorum  
 sibilis exploderentur. Quae cum earum, quae non-  
 dum plane conticescunt, & quae tam expressa sui  
 vestigia reliquerunt, linguarum sit conditio, quis  
 tam improbus, ut umquam Israëliticae, plane emor-  
 tuae, & quae praeter unicum veteris sermonis mo-  
 numentum nihil nobis transmisit, cognitionem se  
 adsecuturum speret? stultus ergo & inanis quicum-  
 que illis linguis, ultra prima elementa, à sacrae  
 doctrinae studiosis labor impenditur, qui numquam  
 ad metam attingere, aut attendentibus operae pre-  
 tium persolvere possit. Sed demus eo vesaniae ali-  
 quem progressum, ut omnes adolescentiae annos in  
 longa linguarum commentatione perdere voluerit,  
 quid deinde, ubi ad divinae doctrinae meditationem  
 accesserit, ornamenti, aut subsidii adferre poterit,  
 nisi tenuem, & splendidum magis quam utilem ap-  
 paratum, & quem nullo negotio aliunde mutuari  
 potuisset? Architectos mihi & fabros respicite, qui  
 stupendis operibus & substructionibus in admiratio-  
 nem ingenii & sollertiae spectatores rapiunt, an hi  
 quoque tyrocinii, velociter labentis, annos inter eo-  
 rum, qui servili opera ferramenta & fabrilia in-  
 strumenta fabricantur, sellas inutiliter consumunt?  
 Immo vero recta potius se ad aedificandi & archi-  
 tectandi disciplinam adplicant, quam cum percepe-  
 runt,

tunity of speaking at *Athens* or *Rome*, they are confident they should acquit themselves with as much Applause as *Demosthenes* or *Cicero*. Those People seem to judge of our modern Essays with more Truth and Modesty, who are of Opinion that the most eloquent of our times, and they who shine most in the Beauty of their Orations, are in comparison of the Ancients so barbarous and inelegant, that having never attain'd to the thousandth part of those Languages, nor understanding the fashionable Mode of Expression, nor the true way of pronouncing, if they should dare to open their Mouths at the *Areopagus* or the *Rostrum*, they would deserve to be hiss'd by the Women and Children. Which being the case of those Languages that have not as it were quite done speaking, and have left behind them such plain and distinct Traces of themselves, who can be so wicked as ever to hope for attaining the Knowledge of the *Israelitish*, which is quite dead; there being but one Monument of that ancient Tongue transmitted down to our Times. Therefore all Pains bestow'd upon these Languages by Students in Divinity, more than just knowing the Characters of them, are foolish and vain, for they can never answer the End propos'd, nor make it worth their while. But granting some one should be so mad as to desire to throw away the Prime of his Life in a long Study of the Languages, when afterwards he comes to apply himself to Divinity, what Ornament or Support can he bring to it from them, but a poor thin Dress, more shewish than substantial, and such as he might have borrow'd somewhere else without any Trouble? Consider your Architects and Master-workmen, who create Admiration in those that behold their stupendous Works and Buildings; do they waste the short time of their Apprenticeships in needless Attendance at the Shops of those, whose servile Employment is to make Iron Tools of all sorts, fit for a Workman's Use? No: they rather apply themselves out of hand to the

*runt, ex viliorum opificum tabernis necessariam arti suae supellectilem comportant. Imitemini, divinae sapientiae candidati, fabricatorum prudentiam, & temporis, rei pretiosissimae, jacturam metuentes, adventitiis & commodatis ex aerumnosa Grammaticorum officina copiis vires domesticas firmate. Nec Panico terrore trepidantes dubitate, ubi, periculo in literis & linguis facto, in sacrum ordinem cooptandi eritis, quin satis scientes prisce sermonis, satis literati, gravissimis patrum confessoribus existimemini, si post aliquot hebdomadarum meditationem, adjumento Lexicorum & Grammaticorum, minutissimam sacri portionem legere & explicare vos posse ostenderitis. Hoc vero enavigato freto, hanc praetervectis Charybdim navem subducere, & tamquam in tutissimo portu, apud lixas & calones vernaculos diversari licebit, qui immensae & redundanti praeconum turbae uberrima quotidianae loquacitatis pabula, & perennem concionandi materiam subministrabunt. Nec inutilem modo, sed noxiam in primis esse sanctissimae religioni elaboratam nimis linguarum peritiam, inter mystas est exploratum. Quid enim non audet, quid non committit profana Grammaticorum manus? Syllabas, verba, dictiones, universum Orationis ambitum, in omnes partes versare, nulli interpretationi, constitutae licet & comprobatae, acquiescere, jactare alienum stuporem, suam perspicacitatem, qua se plus videre antiquis, & novam verborum vim primos eruisse gloriantur, pervulgata Paedagogorum est consuetudo. In Hebraico codice, unico dubiae &*



Studies of Building and Architecture, which as soon as they understand, they furnish themselves from the Shops of those mean Artificers with Instruments proper for their Business. Ye Competitors for Divine Wisdom, imitate the Discretion of Builders, and for fear of losing your precious Time, strengthen your own Household Troops with Forces and Ammunition ready furnished, by the laborious Shop of the Grammarians. And after having made a little Essay in Learning and the Languages, don't be terrified with a foolish Panic about your being admitted into Orders; for doubt not but the venerable Board of your Examiners will think you sufficiently learned and knowing in the ancient Tongues, if after a few Weeks Preparation by the assistance of Lexicons and Grammars, you can shew your selves able to read and construe a Verse or two of Scripture. Now when once you have shot this Gulf, and escap'd this dreadful *Charybdis*, you may anchor your Vessel in a safe Harbour; you have only then your Story to tell in your Mother Tongue to old Women and Apprentices; who will constantly supply the growing Stock of the Clergy with sufficient Matter for sermonizing, and be an everlasting Audience for Preachers to exercise their Lungs upon. For the Gentlemen of that Function have found, that a very elaborate Skill in Languages is not only useless, but very prejudicial to our most Holy Religion. For what is it that the profane Tribe of Grammarians durst not undertake? What is it that they don't actually do? It is a common Thing with these pedantic Fellows, to weigh and turn every Syllable, Word, Sentence, and even the whole Scope of a Discourse; refusing to acquiesce in any particular Interpretation, tho' ever so approv'd and establish'd; crying out upon the Stupidity of others, and boasting of their own Penetration, by which they pretend to see so much better than the Ancients, and to have been the First in Discovering a new Signification of Words, They positively insist upon it, that in the *Hebrew Bible*,  
which

incertae linguae monumento, plurima esse sine exemplo vocabula; hominum, animalium, herbarum, utensilium, & nescio quarum rerum appellationes obscurissimas, & nemini perspectas; nullum etiam inter ea, quorum ratio certior esse creditur, verbum esse aut locutionem, quae non probabili disputatione diversum quid significare possit, acriter contendunt. Omnes ad hujus sepultae & oblitteratae linguae intelligentiam aditus ita esse obstructos & impeditos, ut ipsi illi, qui Esra & primariis Synagogae antistitibus plus sapere videntur, interpretes, in Israëlitarum monumentis prae tenebris & caligine tactu potius quam sensu obversentur. Nihil ergo proderit ingenii ad coelestia evolantis vires puerili & inani occupatione deprimere, quae licet adfida & vehemens, numquam ad confessam & apertam verborum obscuriorum & sententiarum explanationem studiosum perducet. Clamet ergo, & contendat impia fere & sanctae linguae inimica Grammaticorum caterva, eadem via in tabulis divinis, & vatum voluminibus interpretandis esse incedendum, per quam in Homeri aut Virgilii verbis exponendis Grammatici discipulos suos producere consueverunt: & unicam verum, & qui scriptorum mentibus fuit obversatus, sensum eruendi superesse rationem, quae ex vera origine & vi verborum, linguae olim vigentis ingenio, & usitata loquendi consuetudine inquitur: omnia illa subsidia in hujus linguae meditatione deesse nemo infitiri potest. Aliam igitur & longe uberiolem, simulque facillimam, divinae mentis explanationem aperiant & ostendant sacerdotum scholae, quae non ex Grammaticorum obscuris & controversis legibus, sed ex comparatione receptae persuasionis, & peraequa oraculorum proportionem, Dei & sacratorum voluminum mentem declarabunt. Ignorasse felici-

ter

which is the only remaining Relique of that doubtful uncertain Language, there are very many Words but once us'd; which are made to signify the Names of Men, Animals, Herbs, Utenfils, and what not, tho' we are all in the dark, and utterly ignorant of the true Meaning; and that there is not one Word or Expression among those which we pretend to know better, which might not by a very allowable Criticism be made to signify quite a different Thing from what it is suppos'd to do at present. They contend that all the Avenues to the Knowledge of this obliterated buried Language, are so embarrass'd and choak'd up, that those very Interpreters who seem to know more of the Matter than *Efra*, and the Elders of the Synagogue, may be said rather to grope their Way than see it among these Monuments of the *Israelites*; so thick is the Darkneſs that is round about them. It can never therefore be of Advantage to a Genius turn'd for Divinity to clog its aspiring Vigour with so empty and childish an Employment; which, be it ever so earnest and diligent, will never bring the Person that studies it to an allow'd and known Explanation of the more obscure Words and Sentences. Let then the wicked and unsanctified Crew of Grammarians cry out and contend as long as they please, that the same way ought to be follow'd in interpreting *Scripture*, as in expounding *Homer* and *Virgil*; and that the only Method of coming at the true Sense of an Author is to understand his Language in the full force it bore at the time of his Writing, and the manner of speaking then us'd; now every body must own that such Helps are not to be had in learning this Tongue. But the Divinity-Schools may open and discover to you a much fuller and easier way of explaining the Divine Will; which will declare the Meaning of God and the Holy Scriptures, not by the obscure and controverted Rules of the Grammarians, but from comparing it with the Church establish'd, and from the very exact correspondence of the Sacred Oracles themselves. They will  
tell

ter Hebraeorum linguam prima Ecclesiae florentissimae secula, quibus sine ejus ope doctrinae certae dogmata fuere constituta, & repetitis Conciliis capita comprobatae religionis formulis numquam temerandis consignata. Nec magis instructos ab Israelitarum sermone fuisse Latinae Ecclesiae antistites, eosque nullo, aut exiguo cum Graecae linguae usu, acerrimos veritatis propugnatores existisse, & subsidio versae in vernaculum sermonem scripturae, diversa sentientes felicissime refutasse. Majus quoque & ardentius plebi & mulierculis injectum fuisse pietatis studium, cum neglecta sterili & sicca verborum & sententiarum interpretatione, communes & pervulgatae veritates ex quibuscumque divini codicis verbis confirmarentur. Videatur hoc prodigio simile omnibus, qui his mysteriis non sunt initiati; verum tamen exitu & rebus deprehenditur, Academicae juventutis & plebis doctores, sine exquisita linguarum intelligentia, expeditius & promptius tenebricosas sacrorum oraculorum obscuritates & aenigmata enodare, & ad causam suam trahere, quam qui omnem in excutiendis & versandis antiqui sermonis reliquiis aetatem contriverunt. Sudent, laborent, fatigentur, ungues rodant, & caput scabant Grammaticorum Coryphaei, scriptis, quae ex antiquitate supersunt, perplexis & ambiguis impallescant & insenescant, Vobis, divinorum responsorum interpretes, nec modo veteranis, sed qui vix prima elementa didicerunt, tironibus, benignitatem numinis sentire datur, & gratias immortales agere licet, quod tam uberes, tam redundantes scriptis vatum suorum infuderit sensus, ut iis in omnes partes versatis, quidvis inde effici possit. Tentet modo Grammaticus novam & ante non intellectam loci alicujus controversi & vexati interpretationem, illico ut profano, & irre-

ligioso



tell you that the first Ages in which the Church flourish'd were happily ignorant of the *Hebrew* Tongue; and without the least Assistance from that, had the Sense of the true Doctrine settled for them, and the Fundamentals of the receiv'd Religion establish'd and authoriz'd by Councils and Articles, never to be infring'd. That the Fathers of the *Latin* Church, besides their want of *Hebrew*, with little or no knowledge of the *Greek*, became stout Champions for the Truth, and by the help of the Scripture translated into their Mother Tongue, happily confuted those that dissented from them. And that the Women and common People were more zealously and piously dispos'd, when, instead of a dry and barren Dissertation upon Words and Sentences, the most common and ordinary Truths were prov'd from almost any part of Scripture. This may be thought very strange by all those who have not been initiated into these Mysteries: but the Event fully shews that they, whose business it is to instruct our Academical Youth and teach the People, will unravel the obscure and knotty Points of the Sacred Writings, and make them serve their purpose more expeditiously and readily, than they who have spent all their Days in sifting and examining the remains of ancient Languages. Let the Chiefs among the Grammarians sweat, toil, and fatigue themselves, bite their Nails, and scratch their Heads, wax old and wan over the perplext and ambiguous Writings of Antiquity; To you, the Interpreters of the Divine Oracles, not only the old Veterans of you, but the young Tiro's who have scarce learnt their first Rudiments, it is granted to feel the Benignity of the Deity, and to render him eternal Thanks, for having infus'd into you such an abundant understanding of the Writings of his Prophets, as to be able to turn and twist them all manner of ways, and make them speak what Sense you please. Let but a Grammarian attempt a new Interpretation of any Place, tho' ever so controverted and perplex'd, he is immediately threatned

ligioso dirae & execrationes intentantur. Vobis vero, sapientissimi Epoptae, multiplices & diversas ad minatissimas sacrati voluminis partes, & versus conjecturas, quamvis ad regulas puerilis artis non sint exactae, neque forte etiam scriptoris animo respondeant, si modo constitutae non adversentur religioni, cumulare fraudi esse nequit. O inexhaustum & numquam exarescentem interpretandi fontem & scatebram! quae ad finem rerum conjectorum ora irrigabit, & industriam praeconum felicissimo processione augmento acuet & excitabit. Facessat ergo omne sermonis prisci studium, & cum tanta diligentia & religione in domesticas divina oracula transierint linguas, ad eas addiscendas, ornandas, & augendas, tota mente incumbite, coelestis sapientiae candidati, & earum ministerio in novae semper & admirandae doctrinae thesauros vos infinnuate; ita temporis, ita laboris, ita impensarum ingens compendium facietis.

Sed quid diutius exilis & molesta de vocabulis & dictionibus nos contentio moretur? ad res potius & facta adgrediamur, & quam difficile, quam inutile, quam calamitosum fundo divino sit historiarum studium, quod per veteris aevi memorias, & omnium populorum annales pervagetur, videamus.

Quicumque ex vero, non venditandae mercis gratia, de Historiarum scientia disputare instituet, certis quibusdam praeceptis viam futurae doctrinae praemunire debet. Nihil scilicet fide historica esse fallacius, nihil in rebus humanis incertius fateri non erubescat. Praemoneat nullum nobis, cuius-

cumque

threatned with Anathemas and Curses, as the most profane irreligious Wretch: But to you, ye wise Inspectors of the Sacred Mysteries, it can never be imputed as fraudulent to start a thousand different Conjectures upon one little Text of Scripture; no matter whether they are form'd according to the childish Rules of Criticism, or correspond with the Author's Meaning, provided they don't make against the Religion by Law establish'd. O this charming Fountain of Interpretation, ever flowing and never dry! which will moisten the Mouths of Conjecturers to the End of the World, and whet and sharpen the Industry of Preachers, by so happily promoting their Business. Away then with all concern and regard for the ancient Languages; and since the Divine Oracles have been so diligently and religiously translated into your own Tongues, apply your selves with all your might, you that are Candidates for this Heavenly Wisdom, to the learning, embellishing, and improving of these, and by their assistance work your Way into the Treasures of this always new and admirable Learning. Thus you will find a vast Return for the Time, Trouble, and Expence, that you have bestow'd upon it. But why should we any longer dwell upon this little trifling particular of Words and Phrases? let us rather come to downright Matter of Fact, and see how difficult, how useless, how destructive to the Interest of Religion, the study of History is; in that it makes IncurSIONS into the Memoirs of Antiquity, and forages upon the Annals of every Nation.

Whoever would make a Dissertation upon the Knowledge of History with regard to Truth, and not for any mercenary End, ought to establish a Method of what he intends to teach by some fix'd Rules. For Example, he shou'd make no scruple of acknowledging that nothing is less to be depended upon than Historical Credit, nothing in the World more uncertain. He should lay it down as a necessary Caution beforehand, that we

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have,

*cumque seculi vel gentis, superesse scriptorem, cuius memoria non fuerit infirma, ingenium minime omnium doctrinarum capax, prudentia rerum civilium parum consummata. Quosdam amore patriae, aut sacrorum à majoribus traditorum veneratione, ablatos, nonnullos factionum studiis, aut credulitate à vero deductos. Multos famae & nominis cupiditate mirabilia magis, quam vera condidisse. Illos mercede conductos, hos animi & voluptatis causa splendide mentitos; non paucos regiae Majestatis turpissimos assentatores, Principum facinora & superbos dominantium mores heroicarum virtutum specie velasse; contra, libertatis & licentiae popularis patronos, prae immodico in reges odio, civitatum suarum fastos falsis laudationibus vitiasse. Judaeorum fabulas, Graecorum levitatem & mendacia, Romanorum in praedicanda pietate & justitia bellorum, & in dissimulandis omnibus, quae turpem Principi populo notam inurerent, infamem diligentiam; denique omnium nationum, aliis se priores & meliores jactantium, ambitionem numquam satis auditorum oculis & mentibus exponere & denuddare potest. Ita ut Historias qui docet & discit, ipsis illis, qui olim Pyrrhonis, aut nuper Cartesii scita probarunt, acrius contendere debeat, de singulis & universis, quae narrantur, factis esse addubitandum, donec certis & perspicuis indiciis se veritas producat. Ita imbutos & praeparatos adolescentium animos à primis humani generis conditoribus, per tenebricosam primum fabularum caliginem, deinde per ambiguas & dubias regnorum successiones,*

*ad*



have no Writer extant of any Time or Nation whatever, whose Memory was not infirm, his Genius by no means capable of all Kinds of Learning, and his Knowledge of Government and State Affairs far from compleat. He should own that some are snatch'd away from the Truth out of a Love to their Country, or a Veneration for the Religion of their Forefathers ; some led astray by their Bigotry to a Party, or their too easy Credulity : That many, out of a Desire of making their Names famous to Posterity, have affected to give Relations rather wonderful than true : That these have lied gloriously for Pay, those for their Pleasure only : That not a few, who were vile Flatterers of crown'd Heads, have veil'd the base Actions and insolent Behaviour of Tyrants, under the Colour of heroic Virtues : And that, on the other side, the Favourers of Liberty and popular Licentiousness, out of their immoderate Aversion to Kings, have vitiated the Records of their States with undue Commendations. He can never sufficiently expose and lay open to the Understandings of his Scholars the Fables of the *Jews*, the Levity and Lies of the *Greeks*, the scandalous Affectation of the *Romans* in proclaiming the Piety and Justice of their Wars, and in concealing every thing that would bring any Reproach upon their own Nation ; in short, he should not forget the Pains that all Countries have taken to be thought better of than others. So that he who teaches and learns History, ought to contend more earnestly than those who formerly follow'd the Opinions of *Pyrrho*, or since of *Des Cartes*, that one should doubt of all and singular the Facts mention'd, till the Truth appears by certain and clear Evidence. It is the Duty of these Masters to lead on the Minds of their Youth, thus season'd and prepar'd, by gentle cautious Steps down from the original Founders of Mankind ; first of all thro' the thick Darkness of the fabulous Ages ; after that, thro' the dubious uncertain Successions of Kingdoms, to Records more authen-

ad liquidioris fidei monumenta suspensio & cauto gradu quidem deducere magistrorum sunt partes: verum non tantum in obscuris & incertis, sed in auctoritate multorum seculorum comprobatis factis haerere; ad singula, quae suspiciosa videri possunt, consistere; ad minimum quemque scrupulum offendere; & dubitandi occasionem injicere; quid, quae-so, aliud est, quam ubi in divinis annalibus, electae à Deo, & à gentibus segregatae nationis seriem e-volvere incipient, praemonere simul, non certiore fide Israëlitici populi, antiquissimi omnium, fata, quam reliquorum esse publicis literis mandata? Quid vero futurum, ubi Hebraeorum annales, quibus praecipua nobis est constituenda auctoritas, non semper cum peregrinorum fastis amice consentire audiverint? Ubi inextricabiles illi nodi de Assyrio-rum, Babyloniorum, Medorum & Persarum domi-natione juvenum animos implicuerint? nihil jam di-cam de confusissima temporum doctrina, quae à qui-busdam ad Hebraeorum, ab aliis ad Graecorum computationes exigitur, & tot spinis & sentibus est obfessa, ut si tota hominis vita in calculis po-nendis & subducendis insumeretur, numquam ratio ad liquidum perducì, aut exitus ex labyrintho tam inexplicabili dari possit. His jam adde, quae non historiarum, sed in primis graviorum doctrinarum Professores publice praedicare solent; plurima ex praejudicatis opinionibus, non propriis, quibus arti-fices sua dogmata enunciare solent, verbis esse ex-pressa; sed sermone populari, quo specie rerum de-cepta, aut superstitionibus obligata multitudo inter se conferre solet. Rerum naturalium causas, solis, & siderum cursus & motus, & similia, non ex de-cretis sapientum, sed ex incerta vulgi persuasionem, & fallaci oculorum & sensuum fide saepe enarrari. De Deo, cujus vera vis & natura à nullo intellecta fuit,

tic, and of a clearer Credit. But then to instruct them to boggle, not only at obscure doubtful Facts, but such as have pass'd current for many Ages; to stop at every thing that carries the least Suspicion with it; to start at every little Scruple; and to give them occasion for doubting; What is this, I pray, when they come to turn over the divine Annals, and peruse the History of that Nation which was chosen by God, and separated from the Gentiles, but hinting that the Affairs of the *Israelites*, that most ancient People, have been recorded with no greater Fidelity than those of other Countries? But what will be the case, when they come to hear that the Annals of the *Hebrews*, upon which we lay so great a Stress, don't always correspond with the Records of other Nations? When those inextricable Knots concerning the Government of the *Assyrians*, *Babylonians*, *Medes*, and *Persians* come to embarrass the Minds of their young Scholars? Not to mention the very confus'd Account of Time, which by some is reckon'd according to the *Hebrew*, by others according to the *Greek* Computation; and is surrounded with such a bushy Thicket of Thorns and Briars, that if a Man's whole Life were to be spent in calculating of it, he could never clear the Point, or find a way out of so intricate a Labyrinth. Add to these, what not only the Professors of History, but of graver Matters more especially, use to inculcate; that many Things are express'd according to prejudicated Opinions, not in the proper Terms of Art, but in a vulgar way of speaking, such as the common People use, who are generally impos'd upon by Appearances, or blinded by Superstition: That the Causes of natural Things, the Motions of the Sun and Stars, and the like, are often mention'd, not according to the Determinations of the Wise and Learned, but after the erroneous Tenets of the Vulgar, and the deceitful Information of our Senses: That we have Ideas given us of God (tho' no Mortal could ever yet understand his true Nature and Quality) such as be-

fuit, notiones humanis mentibus & corporibus similes informari; ejusque & administratorum, quorum etiam conditio & ingenium nulli est exploratum, praesentiam, licet veram & indubitatam, modo tamen nostrae menti non percipiendo ostendi. Praejudicare quidem illam & exemplum dare familiari Daemonum inter homines obambulationi, nihilque obesse, quo minus, imperante Deo, impuri illi spiritus se in cognitiones nostras insinuent; incredibile tamen morosis naturae interpretibus accidere videmus, damnatis ad aeternas tenebras & carceres Dei & hominum hostibus, majorem saepe vim & licentiam humanis actibus interveniendi, quam beatis & laetabili Dei luce & adspectu fruuentibus Geniis, concessam. Quidquid vero de eo inter sapientiae humanae Professores disceptetur, hoc inter omnes, qui antiqua & nova rerum gestarum monumenta tractant, constare, omnes historicos, ubi de Daemonibus, prodigiis, ominibus & portentis, quae timidae plebis animos concutere solent, sententiam ferunt, per veritatis certae ignoracionem in maxima opinionum inconstantia versari. Acutiores, & quibus res, aliis temere creditae, semper suspiciosae videntur, Daemonum species, larvas & nocturnas umbras, manes ex inferis excitatos, Magorum conjecturas, somniorum interpretamenta, inter plebis deliria & aniles fabulas referre; obtusioris vero ingenii, qui omnia fieri posse facile & pie credunt, quibus nec licet, nec vacat unamquamque rem examinare, non dubitare, quin Daemones, eorumque administri, Magi, augures, conjectores, haruspices, & sacrificuli futura, ita volente Deo, habeant exploratissima; horumque omnium expressissima nobis in divinis paginis exstent vestigia. Somnia interpretandi disciplinam, si non perfectam & certissimam, ali-



long to human Minds and Bodies : And that the Presence of Him and his ministring Spirits (whose Condition and Quality we know as little of) tho' real and unquestionable, is exhibited in a way not to be comprehended by our Reason : That this is laid down as a *Postulatum*, and made a Precedent for the familiar Intercourse of Dæmons among Men ; and that there is no Cause or Impediment why these impure Spirits may not, by God's Appointment, insinuate and work themselves into our Hearts. And yet it happens to pass for an incredible Thing with the surly Interpreters of Nature, that these Enemies of God and Man, doom'd to eternal Chains and Darkness, should often be allow'd a greater Power and Liberty of intermeddling in humane Affairs than the happy Angels, who enjoy the blissful Light and Presence of God. But that, how much soever the Professors of humane Wisdom may be Sceptics in this Matter, every one that is vers'd in the ancient and modern Chronicles must allow, that all Historians when they give their Opinions of Dæmons, Prodigies, Signs and Wonders, such as use to amaze the timorous Throng, out of Ignorance of the real Truth, are very inconsistent in their Notions about them : That the more sharp-sighted among them, and such as are always apt to question what others as rashly take upon Trust, whenever they speak of Devils, Ghosts and Goblins, Spirits rais'd from the Dead, Art Magic, and Interpretation of Dreams, mention them as Fancies of the People only and old Wives Tales : But that those who are not Men of such Penetration, who easily and piously believe that all Things are possible, who have neither Leisure nor Opportunity for examining every Particular, make no question but that Dæmons and their under Officers, Magicians, Soothsayers, Fortune-tellers, Wizards and Juglers, by God's blessed Will, can certainly foretel what will come to pass hereafter : And that there are Instances of every thing of this Kind in express Passages of holy Writ : That the Art of interpreting  
Dreams

*aliquam tamen fuisse. Auspiciorum usu quidem interd-  
dictum populo Israëlitico, non vanam tamen eorum  
fidem & auctoritatem diversis gentibus, adjuvante  
superstitionem Daemone, nec intercedente Deo, fu-  
isse. Functas vita animas ope Daemonum cieri &  
evocari posse, Samuelis ab inferis excitati exemplo  
manifesto constare. Quae omnia infirmare & ir-  
ridere, quid, quaeso, aliud, quam adjuvare impio-  
rum de sacri voluminis certa auctoritate, & scri-  
ptorum sinceritate & fide, suspensiones? Haec fran-  
dibus sagarum, vel civili sollertiae adtribuere, quid  
aliud, quam per ingenii liberioris, & nulli magi-  
strorum addicti, caussam, se justo alieniorem à fa-  
bulosis narrationibus ostendere? quid aliud, quam  
inscitiam, temeritatem, impudentiam, & in novas  
opiniones, earumque auctores proclivem propensio-  
nem prodere, nec modo profanis, sed divinis histo-  
riis fidem abrogare; non argumentis pervulgatas o-  
piniones refutare, sed ipsam omnino religionem ex  
animis hominum delere? Quid aliud, quam verae  
religionis propugnatoribus omnia arma & tela eri-  
pere; quibus regnum illud vastissimum Daemonum  
& ejus satellitum evertere fortissimi athletae con-  
sueverunt? Cui bono & usui perplexa illa & am-  
bigua oraculorum veterum responsa astutiae & a-  
varitiae sacerdotum adsignare, & principem Dae-  
monum de throno, quem, Deo permittente, posuit,  
deturbare? Nonne hoc est per infelicitis tenebrarum  
principis latus Deum sauciare, & dum praedictio-  
nes Pythiarum & conjecturas Chaldaeorum & ha-  
riolorum impugnare se simulant, omnem divinarum  
vaticinationum vim & veracitatem infirmare? O in-*

Dreams was in some Measure known, if not very certain and perfect: That the People of *Israel* indeed were forbidden the use of Divination; but that, by the Assistance of the Devil, who encourag'd this Superstition, and the Connivance of God who permitted it, it was of no small Credit and Authority among other Nations: That the Example of *Samuel*, who was call'd up from the Dead, is a manifest Proof that Souls departed may be disturb'd and rais'd again by the Power of the Devil. Now to go to invalidate and ridicule all these Things, what is it else, I pray, but to aid and abet the Scepticisms of impious Wretches in relation to the Authority of the holy Bible, and the Truth and Veracity of Scripture? To attribute all this to the Imposture of Witches or State Policy, what is it else, but, under a Pretence of Free-thinking, to shew one's self more averse to fabulous Accounts than is decent? What, but to betray one's Ignorance, Rashness, Impudence, and a strong Propensity to new-fangled Opinions, and the Broachers of them, and invalidating the Testimony not only of profane History, but of sacred also; not merely arguing against vulgar Errors, but also blotting out all Religion from Men's Minds? What is it but disarming the Defenders of the true Religion of all that Artillery and Ammunition with which the doughty Champions are wont to overthrow the wide vast Empire of the Devil and all his Adherents? Of what Use or Advantage can it be to attribute those intricate ambiguous Responses of the ancient Oracles to the Craft and Avarice of Priests; and to tumble the Prince of the Devils from that Throne which, by God's Permission, he has founded? Is not this wounding God thro' the Sides of the unfortunate Prince of Darkness? and weakening the Truth and Efficacy of the divine Prophecies, while they pretend to attack the Predictions of Sibyls, and the Conjectures of Gypsies, and Fortune-tellers? O intolerable  
Itch

*tolerandam omnia infirmandi libidinem! O perniciosam & exempli metuendi confidentiam! permitti forte in dijudicandis Graecorum & Romanorum ambitiosis narrationibus superbum fastidium posset, sed easdem de annalibus sacris suspiciones juvenum mentibus injicere, impium & execrandum. Nec tamen his finibus omnem historiaram veterum fidem evertentium temeritas consistit; sed quum odii publici & Eumolpidarum saepe metus sacrorum scriptorum obrectatores cohibeat, omnem impetum vertunt in venerandos historiae Ecclesiasticae conditores, qui coetuum Christianorum dissidia & contentiones de doctrinae capitibus literis mandarunt. Non solum illis comparare gentium impiarum & externarum historicos, sed ideo fere praeferre solent, quia ferociores & infestis magis animis bestias concurrisse, quam Christianos negant, & nullo discrimine aetatis, dignitatis, aut doctrinae, in consortes sine exemplo saevisse narrant. Annalibus vero Christianis fidem detrahunt, quia integerrimorum famam calumniis & mendaciis deformasse, & memoriam posteritati detestandam reliquisse; nequissimorum vero, sed qui vultu rigido & habitu acquisito sanctitatem mentiri didicerant, scelera & importunitates non modo dissimulasse, sed ipsos fallaciarum & scelerum architectos amplissimis laudibus elatos, coelo & Divorum ordinibus adscripsisse, se probare posse arbitrantur. Praeterea in vulgus spargere non erubescunt, sub infami impietatis & haereseos, ut vocare solent, crimine, omnes, qui sacerdotum dominationi succedere, eorumque ambitionem, crudelitatem, & avaritiam adjuvare nollent, obruisse. Reges & principes, omni laude & admiratione praedicandos, ut monstra, & à Deo generi humano & ecclesiae pestes immissas, depinxisse; quia Episcoporum*



Itch of desiring to invalidate every thing ! O Presumption, dangerous in it self, and to be dreaded in its Example! Such a squeamish Niceness might perhaps be allow'd in criticizing upon the ambitious Performances of the *Greeks* and *Romans*, but to put such Suspicions into young Men's Heads concerning the sacred Annals, is impious and execrable. Nor does the Boldness of those who subvert the whole Credit of ancient History stop here ; but being deterr'd from questioning the sacred Writings for Fear of the Mob and the Clergy, they vent all their Rage upon the venerable Compilers of Ecclesiastical History, who have recorded the Quarrels and Contentions of the several Assemblies of Christians concerning the Fundamentals of their Doctrine. They are wont not only to set them upon a Level with the Historians of other infidel Nations, but generally to prefer these before them, for averring that no savage Brutes ever treated one another worse than the Christians have done ; declaring that they were beyond Example cruel to their Fellow-Christians, without any Regard to their Age, Dignity, or Learning. And then they impeach the Credit of the Christian Annals, because they think they can prove that they have blacken'd the Reputation of Men of the greatest Integrity with Calumnies and Lies, and left their Memory detestable to Posterity ; but that they not only have conceal'd the Vices and Exorbitances of the worst of Men, who indeed had learnt to counterfeit Religion, and put on a sanctified Mein and Look, but even fainted and extoll'd with the highest Encomiums the very Contrivers of Cheats and Villanies. Besides, they make no Scruple of saying publicly that these Histories have laid all under the infamous Imputation of Heresy and Impiety, who refus'd to submit to the Tyranny of the Clergy, and patronize their Ambition, Cruelty and Avarice : That Kings and Princes, never to be mention'd without Praise and Admiration, have been represented by them as Monsters and Plagues, let loose by  
God

coporum & Monachorum cupiditati modum impo-  
 nere sunt ausi. Parricidas vero, adulteris, gulae  
 & ventris mancipia, qui leges divinas & humanas  
 conculcarunt, ut exempla pietatis & omnium vir-  
 tutum proposuissent, & immensis praeconiis ornasse,  
 quia, oppressa populi libertate, & cohibita diversum  
 sentiendi libidine, vittatum ordinem divitiis & ho-  
 noribus auxerunt, aedes sacras, & nebulonum re-  
 ceptacula regiis vectigalibus instruxerunt. Quo non  
 dolore commoveri, qua non indignatione irritabiles  
 quidem piorum animos, sed ardore in Dei & eccle-  
 siae causam inflammatos, effervesce censetis, ubi  
 quidquid miri, aut inauditi à Tertulliano, Eusebio,  
 Orosio, Sulpicio, & nescio quibus, acerrimo propug-  
 nandae veritatis studio incensis viris, memoratur,  
 irrideri & ludibrio profanis esse ingemiscunt? Quis  
 patienter ferat, tot veritatis testes, qui tyrannorum  
 in inermem gregem saevientium crudelitatem fati-  
 garunt, vel mente motis adnumerari, vel ex fastis  
 ecclesiae deleri? Quis Tiberii consecrandi Christum  
 conatus, quis Hadriani templa Servatori excitandi  
 propositum, quis Philippi Christianam religionem  
 profitentis pietatem, quis Fulminatricis legionis a-  
 pud Deum potentiam, Thebaeae constantiam &  
 pertinaciam, belle confictis fabulis accenseri non  
 irascatur? Quis Constantini, non tam religionis in-  
 stauratoris, quam Senatus insulati locupletatoris,  
 ambitiosam perfidiam, dissimulationem, parricida-  
 lem furorem, & omnia, quibus pessimi tyranni in  
 odia hominum incurrerunt, facinora in fraudem rei  
 Christianae exquisitis illos maledictis insectari;

Julian

God upon Mankind and the Church, only because they were so bold as to set Bounds to the Greediness of Monks and Bishops: But that Parricides, Adulterers, Slaves to Gluttony and Drunkenness, who trampled upon all Laws Divine and Humane, have been propos'd for Examples of Piety, and all Virtues, and embellish'd with mighty Panegyrics, because they oppress'd their People's Liberty, and persecuted those who were of a different Opinion in Religion, in order to augment the Honours and Revenues of the Clergy, and royally to endow Religious Houses to entertain a parcel of idle Knaves. With what Grief must pious good Souls be touch'd, with what Rage must their Indignation, their Zeal for the Cause of God and the Church boil up and inflame them, when with bitter Groans they reflect that every miraculous unparallel'd Incident mention'd by *Tertullian*, *Eusebius*, *Orosius*, *Sulpicius*, and the rest of those warm Men who stickled so heartily for the Truth, is turn'd into Ridicule, and made a Jest of by these profane Wretches? Who can with Patience bear to see so many Witnesses for the Truth, who baffled the Cruelty of Tyrants furiously bent against the harmless Flock, either reckon'd among the Class of Madmen, or sentenc'd to be expell'd the Calendar? Who can chuse but be angry, to have *Tiberius* his Attempt to get *Christ* consecrated, *Adrian's* Design of building Temples to the *Servator*, *Philip's* Piety in professing the Christian Religion, the Prevalence of the Thundring Legion with God, and the Firmness and Constancy of the *Theban*, all look'd upon as no better than Romances? Who can help stomaching that *Constantine* shou'd be represented not so much a Supporter of Religion as an Enricher of the mitred Senate; and that, to the great Detriment of the Christian Cause, he should be inveigh'd against with the most exquisite Reproaches for his ambitious Treachery, Hypocrisy, Cruelty as a Parricide, and guilty of all those vile Actions which have rendred the worst of Tyrants odious

*Juliani vero, transfugae & desertoris, eruditionem, clementiam, frugalitatem, patientiam, fortitudinem, castimoniam, & omnes, quibus umquam laudari meruit princeps, virtutes in coelum extollere non stomachetur? Sed quis non exsecretur Historicarum Professores, qui ipsos Romanae urbis Episcopos, sacrilegos illos Pontifices, & juratos Dei & Christi hostes & adversarios, non modo atrocissimorum criminum, quibus eos purior Christianorum pars reos peregit, absolvere, magicarum artium infamiam ipsis detrabere, & pacti cum Daemone initi vanitatem irridere; sed, quod horrendum! ipsam ex Pontificalibus fastis feminam, & parturientem Papam eradere non erubescunt? Quid est si haec non praevaricatio, & causam emendatae religionis adversariis prodere? Sed resisto; metuo enim, si ad propiora nobis tempora series me abriperet, ne insanientes illi veritatis, ut se vocant, adsertores & fabularum expulsores me vehementius conturbarent; & tot non modo increpabilia, sed aperte falsa & ficta, quibus aliter sententiarum nomina sunt infamata, etiam hodie tradi occlamarent; & tanto factionum studio nostrorum etiam temporum Praesules saepe exardescere ostenderent, ut ipsi, qui conventibus eorum interfuerunt, posthac nec oculis nec auribus credendum, nihilque de rebus, quae inter diversarum partium praesides & antistites gerantur, certi & indubitati prodi, me cogerent fateri. Cavete ergo, sanctissimae doctrinae studiosi, ne obstinata illa, nulli, nisi sub certo & jurato teste, credendi pertinacia & labes, quae jam omnes Historicorum scholas infecit, longius serpat; sed ad vitae securitatem, ad religionis custodiam, ad pietatis incrementum, & in primis ad partes firmandas, & ad sacri ordinis venerationem attinere*



to Mankind: And that *Julian*, a vile Renegado and Apostate, should be cried up to the Skies for his Learning, Clemency, Frugality, Patience, Fortitude, Chastity, and all the Virtues that ever Prince deserved to be commended for? But who can forbear cursing those Professors of History, who make no scruple of acquitting the Bishops of *Rome*, those villanous High-Priests, the sworn Enemies and Adversaries of God and *Christ*, not only of the horrid Crimes with which the purer part of Christians has charg'd them, but clear them of the Scandal of dealing in Magic, laugh at the conceit of their entring into a Compact with the Devil; and, what is even shocking, strike out of the Catalogue of Pontiffs the Lady Pope with her great Belly? What is foul Play, if this be not, and betraying the Interest of the Reform'd Religion to it's Enemies? But here I stop; for I am afraid, if I should pursue my Thred down to those Times which are nearer our own, that these mad Advocates for Truth (as they affect to call themselves) and Exploders of Fables, would put me into a more violent Commotion; and cry out that not only as many incredible Things, but such as are manifestly false and invented, are even at this very Time given out to injure the good Name of those who happen to be of a different Opinion: and would shew that the Bishops of our Days often blaze out with such a Spirit of Faction, that they who have been present at their Debates would oblige me to own that henceforward we must not believe our Eyes and Ears, and that there is never any certain and true Report made of what passës between Prelates and Dignitaries of different Parties. Take care therefore, you that intend to study Divinity, that this obstinate and infectious Distemper of believing nothing but what is prov'd by a sworn and certain Evidence, which has already seiz'd all the Schools of the Historians, creep no farther; but esteem it to be for the Quiet and Security of Life, for the Safety of Religion, the Increase of Piety, and above all for

nere putate, nullam scriptoribus sacratis & ecclesiasticis fidem aut auctoritatem denegare. Immo vero, cum illi ipsi, qui Historiarum studia tanto opere & molimine commendant, unicam ex illis utilitatem & fructum redire fateantur, ut Historia sit quasi vitae magistra, quae fugienda & facienda doceat: quid, quaeso, religionis interesse poterit, verane an incerta prodiderint nobis annalium conditores: cum sufficere virtutum praeconibus & vitiorum dissuasoribus debeat, si ita fieri potuisse ostendant. Eadem enim ex fabulis & commentitiis narrationibus, quae ex indubitatae fidei monumentis utilitatis redundabit. Majori quoque ardore in pietatis, sanctitatis, liberalitatis, & misericordiae studia exarsisse olim homines constat, quam nunc, ubi tam anxie in vulgo credita inquiritur, & quondam pia fraude & religioso dolo pleraque conficta esse apparet. Denique quid refert ex vetustate obsoletis voluminibus exempla virtutum & scelerum repetere, cum sacris oratoribus ingentes diligentissimorum virorum thesauri hodie ad manum sint, qui undique flores carpserunt, & tantam ex veteris & recentioris aevi scriptoribus materiam & silvam congegnerunt, ut inde populo pro concione in longissimum tempus satisfieri; & animi vulgares ad virtutes imitandas, vel flagitia vitanda incendi possint.

Profligata jam levi illa & incredula Historiarum turba, quam facili manu ventosae eloquentiae, & garrulae loquacitatis patronos dispergam & dissipabo? Quae non tela contra lubricae & volubilis linguae jaculatores ex ipso sacri Codicis armamentario depromere, quibus à templis & sacris eos repellam, liceret? Sed, si non ipse doctrinae salutiferae Conditor, & apertissimi ejus Comites & se-

ctae

the strengthening of your own Interest, and raising a Veneration to your Holy Order, never to refuse paying all Deference and Belief to the Sacred Ecclesiastical Writers. And since those very People who take such pains to recommend the Study of History, do acknowledge that the only advantage to be reap'd by it is, that History is as it were the Mistress of Life, teaching us what to follow and what to avoid, pray how can it be of any Consequence to Religion, whether the Compilers of Annals have transmitted to us Truth or not? Since they, who preach up Virtue and dissuade from Vice, may be very well satisfied, if they can shew that Things might possibly have so happened: For the very same Benefit may be had from Fables and contriv'd Stories, as from Monuments of the most undoubted Credit. And it is manifest that Men formerly burnt with a greater Zeal in their endeavours after Piety, Holiness, Liberality and Mercy, than they do now; when such nice Inquiries are made into the Things that are generally believ'd, and many of them made appear to have been formerly contriv'd by pious Frauds and religious Tricks. In fine, What does it signifie to fetch Examples of good or bad Actions from the musty Records of Antiquity, since our reverend Preachers may be supplied at hand from the Treasures of very diligent Men, who have gather'd Flowers from all Parts, and laid up such a Store and Magazin from both Ancient and Modern Writers, as may supply the People with Sermons a long long time, and excite all mean Capacities to the Imitation of Virtue, or the shunning of Vice?

Having thus routed the sorry unbelieving Crew of Historians, how easily shall I scatter the Patrons of empty Eloquence and loquacious Talk? What variety of Weapons may I not furnish my self with, from the Armory of the Sacred Volume, against the Shooters of idle and bitter Words, to beat them off from our Temples, and even out of the Territories of the Church? But, if it could be suppos'd, that the Author of our Salvation, and his honest plain Companions

*etae Antistites, populares, & ab omni fuco nudos sermones nobis prodidissent, ipsa religionis simplicitas & sanctimonia, satis in doctrina sua ad persuadendum facultatis, satis in argumentis ad conciliandos animos gratiae, satis ad agendum splendoris se adferre posse admoneret. Quid juvat, inani verborum apparatu sacra aperta nec recondita involvere? quid lenociniis linguae ad mysteria populo & vulgo jam reclusa auditores adlectare, quos ipsa Dei vis, & efficax doctrinae potentia trahit & impellit? Quid Eloquentiae & Rhetorum praeceptis divinos oratores enervare, quibus coelestis in dicendo ardor robur addit, & demissus ex alto spiritus inflamat? Natura, aliis noverca, huic ordini benigna mater, jam nascentibus eloquentiam induit, & absque ulla exercitatione, modo loqui incipiant, disertos esse jubet. Quae insania, quis furor, destinatam divino praeconio juventutem, profanis dicendi magistris formandam tradere? qui tam arduum, tam longum eloquentiae studium esse mentiuntur, ut vix toti seculo unus eloquens evenerit; neque ex omni temporum memoria praeter tres quatuorve summa dicendi laude florentes, proferre possint, cum tamen unusquisque eorum se optimum esse oratorem sibi persuadeat. Quam absoum, quam absurdum ergo desperatae illorum iudicio laudis gloriam consecrari, & hoc Academicum spatium (quod tam laudabili celeritate tribus, summum quatuor, annis decurritur) inutili labore ideo interrumpere, ut ne mediocres quidem, aut tolerabiles oratores censoribus acerbissimis judicentur?*

*clament,*



the Apostles, had not always express'd themselves in a Language suited to the Capacities of the Vulgar, and free from all manner of Art, the very Simplicity and Sanctity of Religion might inform us, that it is of itself sufficient to persuade by it's Doctrine, to convince by the force of its Arguments, and to actuate by its Light and Efficacy. Of what Use can it be to wrap and fold up a revealed Religion in an idle dress of Words? to employ the Tongue in so mean an Office as to procure an Audience to hear Mysteries explain'd; when they have been long since discover'd to the meanest of the People, whom the very Power of God, and the Energy of the Doctrine attract and impel? Why should we enervate our Divine Orators with Rules of Eloquence and Rhetoric, when they are strengthen'd in their preaching by a Heavenly Zeal, and inflam'd by the Spirit sent down upon them from above? Nature, a Stepmother to others, is to this Order of Men a kind indulgent Parent: she cloaths them with Eloquence as soon as they are born, and without any Practice, let them but speak and they are Orators. What Folly therefore, what Madness is it to put those of our Youth, design'd for the Pulpit, into the Hands of profane Lay-Masters to learn the Art of Speaking? who at the same time pretend that the study of Eloquence is so difficult, and will take up so much Time, that scarce one comes to perfection in an Age: Nor can they in the whole course of Time produce above three or four who have been celebrated for most accomplish'd Orators, tho' every one of them persuades himself that there never was a better than He. How absurd therefore and ridiculous is it, to labour in the Pursuit of a Reputation (in the opinion of these People) so impossible to be obtain'd, to break the Course of their Academical Studies (which they may so handsomely run thro' in three, or at most four Years) for a fruitless Endeavour; which, when they have done, the cruel Critics will not allow them to be indifferent, or so much as tolerable Orators? Let the hoarse Hawkers of Eloquence  
bawl

clament, quantum velint, ranci facundiae institores, ineptum esse & inconcinnum, omnem vitam publicis concionibus destinare, neque umquam dicendi leges percepisse : opponant nobis artificum exempla, quorum nemo in collegia artes profitentium, nisi tyrocinii rudimentis depositis, recipitur. Sacrae eloquentiae candidatis hoc praecipui natura, quid dico naturam ? divina largitur benignitas, ut quoties velint, eloquentiam incredibilem exserere, & neglectis vanissimae doctrinae praeceptis, non tantum plebi admirabiles, sed regibus & magistratibus terribiles oratores evadere possint. Quoties non, agitante illo, qui intus est, Spiritu eorum corda & pectora incalescere, brachia jactari, manus complodi, pulpita feriri, capita rotari, spumas in ore agi, oculos ardere, corpus & membra contorqueri, & vultus in omnes formas variari sacro cum horrore stupemus ? quis non erectis auribus in compositos ad dicendum praecones oculos intendit, & rigido primum vultu lacunaria intuentes, & è coelo sermonem evocantes, aut clausis oculis totos in se descendentes, veneratur ? mox robustissima voce templa spatiosissima implere, modo teneram & flexibilem, & in quodcumque torqueant, sequacem frangere & modulari : nunc palato molliter illidere, interdum ranciduli quid balba de nare tenuare : aliquando flebili suavitate plorabile quid eliquare : nonnunquam jacundo & amabili sono aures mulcere : saepius vero lentissima vocis exilioris productione se in animos insinuare, obstupescit ? Quis mentis suae compos, & non simul cum pullato grege attonari se sentit, ubi vario clamore, cantu, fletu,

bawl out as long as they please, that it is absurd and ridiculous to devote one's whole Life to haranguing in Public, without understanding the Rules of Oratory; let them bring Artizans for Examples, none of whom are made free of their respective Companies, till they have serv'd the Time of their Apprenticeships: Nature, but why do I say Nature? the Divine Benignity confers upon the Candidates for the Gown this Privilege, that as often as they please they can put forth incredible Eloquence, and, without Regard to the Rules of that vain Art, acquit themselves in the capacity of Orators, not only to the Amazement of the People, but often to the Terror of Kings and Magistrates. Can we, without being struck with Sacred Horror, behold how, when their Breasts are inspir'd with inward Zeal and Warmth, they brandish their Arms, cuff the Pulpit-Cushion with their Fists, wag their Heads, foam at the Mouth, look fierce with their Eyes, writhe their Limbs and whole Body to and fro, and vary their Features into all manner of Shapes? Who can forbear attending with Eyes and Ears to a Preacher, when first he composes himself to speak? Who can behold him without great Veneration, when with an earnest Look he rivets his Eyes to the Cieling, as if he look'd for a supply of Words from Heaven; or when he shuts them up close, and retires for Information to the Cabinet Council of his own Breast? Then presently, who can without Astonishment hear him fill the spacious Dome with his strong Voice; sometimes mincing and twisting his pliable Tone to suit his present Purpose; now prettily lisping and breaking his Words; now squeezing an affectionate Treble thro' his Nose; one while, sweetly languishing out a doleful Period; then again tickling the Ears of his Audience, with a pleasant merry Strain; but most commonly insinuating himself into their Affections with a long pathetic Whine? Who can keep his Senses and help sympathizing with the Gentlemen of the black Robe, when he finds himself mov'd according to their  
dis-

fletu, risu, gemitu, tussitu, sreatu, se turbari, & in omnes, quas vult Orator, partes versari experitur? Naturalia haec, vel ut verius dicam, coelestia eloquentiae dona, non fictore vultus aut membrorum, non praeunte Phonasco adsimulata, sed sua sponte nata & usu aucta, aliam dignitatem ecclesiasticae cathedrae, & religioni auctoritatem conciliant, quam compositi illi ad exempla & dictata *Histrionum* motus & conformationes membrorum. Excitent & inflamment actionum mollitia effusas in omni intemperantia libidines in scena *Mimi*: teneras etiam puerorum, & virginum mentes ad turpium amorum meditationem motibus *Ionici* incendunt saltatores; numerosa & effeminata oratione adolescentes corrumpant *Academici* declamatores: arguta & veteratoria loquacitate in perniciem clientium, & ad pervertendos iudicum animos armentur *caussarum* patroni; vos, coelestis eloquii potentissimi oratores, nudam & à Deo commodatam eloquentiam ad hominum salutem conservandam, & nefariorum impetus refutandos, sine alienius invidia exercete.

Quam gravia *A.* quam funesta ex *Linguarum, Historiarum* & *Eloquentiae* meditatione in sacram doctrinam redundant incommoda, audivistis; sed omnia haec ludus & jocus videbuntur, prae letalibus, quae detestanda religioni *Critica* vulnera imponere non veretur. Haec tyrannidem adfectans, superbissimam sibi adrogat censuram, & tribunal insolenter erigit, ad quod omnes, qui ex tristi literarum naufragio & ruina, vel integri vel dilacerati evaserunt, scriptores, quasi nihil passi essent, obtorto collo rapiuntur. Ausu profano, nullo delictu, importuna haec dominatrix, injecta sacris manu omnia temerat, & polluit. Nec vindictis adferterum,



different Tones, either by their canting, lamenting, chuckling, sighing, coughing, hawking and spitting, and carried which way the Preacher pleases? These natural, or to speak more truly, Heavenly Gifts of Eloquence, not form'd by any Master of Gesture or Pronunciation, but being of a spontaneous Birth, and improv'd by Practice, procure to the Pulpit and Religion a very different Respect, from what those Motions and Regulations of the Body do, which are model'd after the Method and Example of Stage-players. Let those Jack-puddings with their immodest way of acting, provoke and raise all manner of loose Desires: Let the Dancers with their Rigadon Airs instill luscious beastly Sentiments of Love into the tender Hearts of Boys and Girls; Let the University Orators corrupt our Youth with their unmanly harmonious Eloquence; Let those that follow the Law be provided with a sharp crafty method of Pleading, to the undoing of their Clients, and misleading the Minds of the Judges; You, most powerful Utterers of Heavenly Eloquence, unenvied by all, practise and pursue that plain simple Speech convey'd to you from God, to guard the Salvation of Mankind and baffle the Attempts of the Wicked.

You have heard, Gentlemen Academics, what grievous, what deplorable Inconveniences attend the Profession of Divinity from the studying of Languages, History and Eloquence: Yet all this will seem but a Jest, in comparison of those deadly Wounds which the detestable Science of Critic gives to Religion. This Art, affecting to play the Tyrant, with much Pride assumes to it self the Right of Censuring, and insolently erects a Tribunal to which all Authors, who have escap'd either whole or shatter'd from the miserable Wreck and Desolation of Time, as if they had not suffer'd enough already, are violently dragg'd along by the Collar. This troublesome Termagant, with unsanctified Impudence, lays her Hand upon the holiest Things, without exception, defiling and profaning all she touches.

Nor

sertorum, nec Pontificum aut Conciliorum decretis, nec praejudicatis Principum aut Magistratum sententiis cohiberi potest, quin, prioris status controversia omnibus mota, hunc peregrinitatis reum agat, huic, ut dubio parente edito, natales ambiguos faciat, illi, licet patrem adsignet, formam tamen & habitum fucis & mendis inquinatum esse calumniatur. Denique omnes, quotquot supersunt, libros corruptos, deformatos, & interpolatos causando, pro libidine sua addendo, delendo, emendando ita vexat & excarnificat, ut si ab inferis emergerent auctores, foetus suos non agnoscerent. Per vos A. me non dicente, cernitis, quam exitiosum hoc sacris codicibus sit opus censorium. Quid enim? doctus Criticus & adsuetus urere & secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere & stilo exigere, continebitne ille ab integro, & ante hanc haeresim natam intaminato, divinae sapientiae monumento crudeles ungues? O animadvertendam audaciam! O suppliciis aeternis constringendam perditorum hominum temeritatem? Tune, confidentissime alieni operis vexator, divina Moysis & vatum, inspirante Deo verba & sententias scripta, & invigilante ejus integritati diligentissimo Pontificum collegio, conservata monumenta, eodem mentis habitu, eadem arrogantia, qua Herodoti, qua Livii aut Taciti pulverulentos & exesos codices versabis? Tu, eodem fato omnes premente libros, vilissimas librarium operas, quae Graecorum & Latinorum volumina, lucri studio properata, venalia proponebant, sacris Scribis, quorum manus & calamos non

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Nor can she be restrain'd by the Defences of strenuous Assertors, or by the Decrees of Popes and Councils, or by Opinions which Princes and Magistrates have establish'd ; but making Inquiry into the original State of every Volume, she will impeach one of being interpolated ; lay another (because its Author is questionable) under a Suspicion of being Spurious ; and tho' perhaps she may allow a third its Father, yet slanderously report it to have been much adulterated in its original Complexion by Paint and Patches. In short, she so harrasses and torments all the Books that remain of Antiquity, by taking the Liberty, under Pretence of their being vitiated, mangled or interpolated, to add, strike out, and amend just as she pleases, that the Authors themselves, if they were to come to Life again, wou'd not know them to be their Offspring. You see, Gentlemen, of your selves, without my telling you, how destructive this Study is to the sacred Writings. For why ? will a learned Critic, and one that has been accusom'd to hack and burn, and treat Books of all Kinds without Mercy, with his deadly Pen to stab and wound Points, Syllables, Words and Sentences ; will he, I say, refrain his cruel Talons from the Records of divine Wisdom ; which till this Heresy arose always remain'd pure and uncorrupted ? O intolerable ! Impudence ! O damn'd Presumption, deserving to be restrain'd by eternal Punishments ! Will You, a most impertinent Intermedler in other People's Works, handle the divine Words and Sentences of *Moses* and the Prophets, (written by Inspiration from God, and whose Purity is guarded and watch'd by the most diligent College of Pontiffs,) with the same Habit of Mind, the same Arrogance, as you do the dusty worm-eaten Volumes of *Herodotus*, *Livy*, or *Tacitus* ? Will you compare the vile Labours of Editors, who hastily publish'd (as such indeed is the fate of all Books) the *Greek* and *Latin* Authors for Sale, for a little filthy Lucre, with the Authors of Scripture ; whose

*minori cura divina gubernavit providentia, quam scriptorum mentes, ne in ulla litera vel vocabulo peccarent, comparabis? Tu, vitio create Censor, ut omnia labefactes, insignes meritis & fama viros, qui renatis literis & instaurata religione, primi typis descripta sacra oracula in vulgus emisere, in depravatos codices incidisse, & infinitis mendis maculatas editiones nobis prodidisse adfirmabis? Tu, quo major codicum manu exaratorum copia reperitur, & variarum lectionum numerus magis crescat & augeatur, eo certius & securius Criticos legitima & vera verba adserere, & spuria ejicere posse, contendes? Quanto ad quietem publicam ecclesiae, quanto ad persuasionem vulgi stabiliendam accommodatius, si confidentiae huic modo imposito, receptae semel, & probatae per eos, qui in vernaculas linguas verterunt, scripturae acquiescere, omnes etiam eruditissimi juberentur. Providendum est & occurrendum invalescenti, & vires jam maximas, etiam inter ipsos sacrarum literarum doctores, adsecutae pesti: coercenda Criticorum infrenis temeritas; adigendus, quicumque sacris ordinibus initatur, sacramento, ut conjuncta cum consortibus opera adulteratores sacrorum voluminum diris & execrationibus devovere ne pigretur. Munienda sanctionibus & poenis in vernaculas transfusa linguas divina oracula: videndum omnibus, summis, mediis, infimis antistitibus, ne res Christiana detrimentum capiat. Utinam felix illud, & desideratum votis tempus adsulgeat, quo, ut plebi securitatis exemplum praebeatur, nullus inter sacros interpretes reperiat, qui vel Hebraeos, vel Graecos, tot discre-*  
*pantibus*



Hands and Pens divine Providence guided no less than their Understandings, that they should not mistake in the least Word or Letter? Base recreant Critic, wilt Thou, to undermine the Foundation of all, affirm that those truly great and deserving Men, who upon the Revival of Learning and Reformation of Religion, were the first that had the care of printing and publishing the sacred Oracles, met with faulty Copies, and handed down to us bad Editions full of infinite Mistakes? Will You contend that, by how much greater plenty of Manuscripts and number of various Readings there is, Critics can so much the more safely and certainly pitch upon the genuin Words and reject the spurious? How much better would it be for the Peace of the Church, and settling the Belief of the People, if a Stop were put to this Licentiousness, and all, even Men of the greatest Learning, were commanded to acquiesce in the Scripture, as it has been already understood and approv'd of by those who have translated it into their Mother Tongues. There ought to be Care taken to prevent this growing Pestilence, which has increas'd to so great a Head even among the Doctors of Divinity themselves: The unbridled Presumption of Critics ought to be restrain'd: Every one who is initiated into holy Orders ought to be oblig'd by an Oath to be always ready in Conjunction with the rest of his Fraternity to curse and excommunicate these Adulterers of the sacred Writings. The Divine Oracles, as they are translated into the several Languages of respective Countries, ought to be secur'd with Sanctions and Penalties: The Clergy of all Orders and Degrees, whether Archbishops, Bishops, Priests or Deacons, ought to look out sharp that the Christian State may receive no Detriment. I wish that happy and long desir'd Time were come, in which, as an Earnest of the Church's Peace, there could not be one Preacher of the Gospel found who would vouchsafe to handle or look into the *Hebrew* and *Greek* Copies, mangled with so

*pantibus lectionibus deformatos, codices respicere aut tractare dignetur: sed, ut strenue jam facere coeperunt, omnes ita domesticis commentatoribus & interpretibus adhaereant & adquiescant, ut nullus posthac depravandae doctrinae ex Criticorum audacia metus suboriatur.*

*Satis multa jam mihi, & nimia fortasse vobis, fecisse verba de labe & contagione literarum humaniorum videri possem, nisi plurimos inter dicendum capita contulisse & admurmurasse animadvertissem, qui fortasse me nescio quid omisisse indignabuntur: & licet optimas sectae meae partes me prostrigasse & evertisse gaudeant, aliquid tamen ex pestifera humanitate, magis noxium & calamitosum, ad otiosi temporis oblectationem integram mihi reservasse suspicabuntur. Nullam scilicet Poëtices à me in recensione damnatarum artium rationem esse habitam: quam ideo me forte silentio praeterissem alter alteri insusurrant, quia, cum aliarum disciplinae meae partium laudes numquam potuerim adsequi, deterritus laboris & operis difficultate, me cum multis ad carminis facilitatem contulerim. Sed, ut verum fatear, A. hanc in artes, mihi olim mirabiliter adamatas, orationem molienti, idem evenisse, quod omnibus, qui Poëtices illecebris & suavitate fascinantur, evenire solet, deprehendi; Nec me, licet omnia facerem, & juventutis ille calor deficiens saniora suaderet, amabilem illam insaniam odisse aut relinquere posse, sum expertus. Utinam gravem illum & molestum, ut appellant, Deum pectore meo excutere! Utinam ex animi sententia & efficaci oratione, vobis, quotquot adestis, Poëtae & Poëtastri, persuadere liceret, nihil stultius, nihil à communi hominis sensu alienius esse versificatore. Sed cum insanabilis ille per omnium homi-*

many different Readings : but, as they have already heartily begun, would all so acquiesce in and adhere to the Commentators and Expositors of their own Countries, as never hereafter to fear their Doctrine should be deprav'd by the Impudence of the Critics.

I might very well be thought by this time to have said enough upon my own Account, and too much for your Patience, concerning the Mischiefs and ill Tendency of Humane Learning ; if I had not taken notice that a great many, while I was speaking, laid their Heads together in a kind of dissatisfied Whisper ; who are disgusted perhaps that I have omitted something : And, tho' they are very well pleas'd that I have routed and overthrown the Principal Branches of my Profession, are jealous of my having given Quarter to some more dangerous destructive Partizan of this plaguy Humanity, and reserv'd it for my own private Pleasures : Particularly that I have left Poetry out of my List of condemn'd Sciences ; which perchance they whisper to each other that I have pass'd over in Silence upon this Account, because having been discourag'd by the Difficulty of the thing from attempting to make a Figure in any other Branch of my Profession, I fell in with the general Humour of the Age, and applied my self to Poetry. But to speak the Truth, Gentlemen, as I was making this Oration upon those Arts which I formerly so dearly lov'd, I found my self in the same Condition with all those who are bewitch'd with the Charms of Poetry ; and that it was not in my Power, do all I could, to hate or forsake the agreeable Delusion ; tho' the Heat of Youth being now abated gave me better Advice. I wish I could shake that mighty, that importunate God, as they call him, from my Breast ! I wish my Inclinations and my Oratory might so far succeed, as to convince every Poet and Poetaster here, that there is nothing more foolish, nothing farther from common Sense and Reason than to be a Verifier. But since that incurable Distemper has spread it

num ordines, aetates, & sexus ita pervaserit morbus, ut facilius oloxi nigro, quam homini occurras, qui non aliquando dementiam suam in versibus faciendis declaraverit; & cum in primis hoc insaniae genere venerabilis antistitum ordo ita antecellat, ut plura ab illis, quam ab universo hominum genere, effusa numerentur carmina; quid inhumanius, quid durius, quam hanc à me mihi & illis voluptatem extorqueri? Noceat licet morum integritati, corrumpat vitae sanctitatem, augeat à natura insitam fingendi & mentiendi libidinem petulans poëtici ingenii luxuries; capiant furiosi vates supra modum & fidem loquendi consuetudinem; dediscant mortales humane loqui & cogitare: relinquatur tamen viris gravibus & severis, qui se à vino & comissionibus, ab alea & omni ludicrorum genere, tamquam à nefaria temporis iactura segregarunt, haec unica otiosi temporis oblectatio. Blandum vocent & furtivum, quibus est vena malignior, venenum, quod se tacite & occulte per omnes vitae & muneris partes diffundat; non invidemus tamen sacris oratoribus, quos à liberae eloquentiae lenociniis exclusimus, hanc unicam sui admirationem commovendi facilitatem. Consueta & contrita plebejo usu vocabula in puerorum praeceptoribus; communem dicendi normam in lectoribus & cantoribus; ex praescripto recitandi sententias vulgatissimas facilitatem in aegrotorum & miserorum consolatoribus, laudamus. In infantibus, mulieribus & idiotis, ab omni Poëticae laetitiae sensu alienis, quotidianas & certis conceptas verbis precandi formulas, quae, ad fastidium usque & satietatem repetitae, ad patrem nostrum in coelo temere ejiciuntur, toleremus. Vos, Decorum ex sanguine generati Poëtae, quos aurea coelo connectit catena, & à limosa terra



self among People of all Ranks, Ages and Sexes in such a Degree, that you may sooner meet with a black Swan, than a Man who has not at some time or other expos'd himself in Verse ; and since the very Reverend the Clergy have distinguish'd themselves in this List in so extraordinary a manner, that they may be reckon'd the Authors of more Poems than all the rest of the World put together, what wou'd be more hard and inhuman than for me to rob my self and them of so much Pleasure ? For tho' the wanton Sallies of Poetic Wit may hurt the Integrity of our Morals, debauch the Purity of our Lives, improve our natural Propensity to Fiction and Lying ; tho' enthusiastic Poets may accustom themselves to a way of speaking out of all Reason and Belief ; tho' it may make People forget to think and talk like Men ; yet let this only Amusement of their leisure Hours be allow'd to Persons of a grave austere Life, since they deny themselves the Liberty of drinking, feasting and gossiping, and scorn to throw away their precious Time with a Die, or stake their Reputation at any Game. Let those, whose ill Nature prompts them, call it a flattering and subtle Poison which insensibly diffuses it self thro' the whole Business and Tenor of Life ; yet let us not grudge our sacred Orators, especially since we have debar'd them the Charms of polite Eloquence, this only easy way of gaining a little Applause. Let us think it right in Preceptors to teach their Boys the most customary common Expressions ; in those that visit the Sick, and comfort the afflicted, to be ready in quoting ordinary Sentences ; and for People in the common Affairs of Life to use plain Sense, and speak so as most easily to be understood ; In Children, Women and Ideots, who have not the least taste of Poetry, we may bear with the Forms and daily dry Repetitions with which they importune *Our Father which is in Heaven*, enough to make one loath and nauseate Devotion. You, heavenly-born Poets, link't by a golden Chain to the azure Mansions of the Gods, who  
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terra ad aetherios ignes pennarum remigio sublimes rapit Piërium & Phoebeum oestrum, allegetis potius amplissima verborum dignitate commendabiles preces & vota, ad tremendam numinis inaccessi majestatem, ad terribilem agminum & exercituum Deum, qui lucem mortalibus non adeundam habitat; qui in excelsissimis coeli palatiis domicilio collocato, nubibus volucris & nimboris, ut solo inambulatur, illisque ut curru triumphali, per aëra invehitur, eisdem ut magnifica & splendenti veste amicitur; Qui caput lumine, cujus aspectum nemo sustinere potest, radiatum, velut flammanti diademate circumdat. Qui regalem & coruscantem thronum posuit in supremis coeli tabulatis, pedibus vero terrae ut scabello innititur, & solo ingrediens caput inter nubila abscondit. Cujus solium centies & millies centena millia satellitum, & innumerabilis ministrorum frequentia stipat. Cujus gloriam piceae noctis densissima caligo, & rutilantis diei lucidissimus splendor, siderum & stellarum exsultantes chori, mirifico concentu enuntiant & enarrant. Cujus horrida voce coelum, terra & maria concutuntur & tremiscunt. Ex cujus ignivomo ore flammæ omnia devorantes emicant. Ad cujus denique tonitrua montes subsidunt & eliquescent. Hunc cunctae ego animae humillimae & ad terram semper adfixae subitum in altissima volatum deprimerem, qui toties ad Poëtas dithyrambicos me adgregare studens, vertice sublimi sidera pulsare adfectavi? Hanc in precando pompam & magnificentiam Poëticam gravarer, qui saepissime inter tot sonora Dei cognomina, & cumulos, quot neque in Orgiis Baccho Maenades inclamabant, titulos, tanto horrore perculsus obstupui, ut omni sensu orbatus, quid deinde reliqua precatio, non minore spiritu eructa-

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are hurried aloft from the dampy Ground on your breezy Wings toward the Etherial Fires by a *Pierian* and a *Phaëbean* Rage, you will rather adopt Prayers and Addresses recommended in a glorious Pomp of Words, To the tremendous Majesty of the inaccessible Deity, To the terrible Lord God of Hosts, who inhabits the Light not to be approach'd by Mortals; Who having his Dwelling-place in the highest Palaces of Heaven, walks upon the tempestuous flying Clouds as upon the Ground, and riding upon the same thro' the Air as in a Triumphal Chariot, is likewise cloath'd with them as with a glorious shining Robe; Who crowns his Head with radiant Light as with a flaming Diadem, so that no Creature is able to behold it; Who has plac'd his regal dazling Throne upon the highest Beams of Heaven, but treads on the Earth with his Feet as on a Footstool, and walking upon the Ground hides his Head among the Clouds; Round about whose Throne are a hundred thousand times a hundred thousand Hosts, and an innumerable Attendance of ministring Spirits; Whose Glory the most thick Darkness of pitchy Night, and the most bright Splendor of the lightsom Day, the joyful Choirs of Sun, Moon and Stars, do tell forth and declare in a wonderful Concert; At whose dreadful Voice, Heaven, Earth and Seas quake and tremble; From whose fiery Mouth all-devouring Flames are darted forth; And at whose Thundrings the Mountains sink down and melt. Should I then damp and repress this sudden soaring Flight of the poor earthly groveling Soul? I? who, so often endeavouring to herd with the *Pindaric* Throng, have aspir'd to strike the Stars with my lofty Head. Should I be for abolishing this Poetic Pomp and Magnificence in Prayer? I? who at the rumbling Epithets of God, and Titles more accumulated than the drunken *Maenades* ever applied in their *Orgies* to *Bacchus*, have been often struck with such Awe as has made me quite senseless, and incapable of understanding what the remaining part of the

Prayer,

terra ad aetherios ignes pennarum remigio sublimes rapit Piërium & Phoebeum oestrum, allegetis potius amplissima verborum dignitate commendabiles preces & vota, ad tremendam numinis inaccessi majestatem, ad terribilem agminum & exercituum Deum, qui lucem mortalibus non adeundam habitat; qui in excelsissimis coeli palatiis domicilio collocato, nubibus volucris & nimboris, ut solo inambulatur, illisque ut curru triumphali, per aëra inductus, eisdem ut magnifica & splendenti veste amicitur; Qui caput lumine, cujus aspectum nemo sustinere potest, radiatum, velut flammanti diadema circumdat. Qui regalem & coruscantem thronum posuit in supremis coeli tabulatis, pedibus vero terrae ut scabello innititur, & solo ingrediens caput inter nubila abscondit. Cujus solium centies & millies centena millia satellitum, & innumerabilis ministrorum frequentia stipat. Cujus gloriam piceae noctis densissima caligo, & rutilantis diei lucidissimus splendor, siderum & stellarum exsultantes chori, mirifico concentu enuntiant & enarrant. Cujus horrida voce coelum, terra & maria concutuntur & tremiscunt. Ex cujus ignivomo ore flammæ omnia devorantes emicant. Ad cujus denique tonitrua montes subsidunt & eliquesunt. Hunc cunctae ego animae humillimae & ad terram semper adfixae subitum in altissima volatum deprimerem, qui toties ad Poëtas dithyrambicos me adgregare studens, vertice sublimi sidera pulsare adfectavi? Hanc in precando pompam & magnificentiam Poëticam gravarer, qui saepissime inter tot sonora Dei cognomina, & cumulat, quot neque in Orgiis Baccho Maenades inclamabant, titulos, tanto horrore perculsus obstupui, ut omni sensu orbatus, quid deinde reliqua precatio, non minore spiritu eructata,



are hurried aloft from the dampy Ground on your breezy Wings toward the Etherial Fires by a *Pierian* and a *Phaëan* Rage, you will rather adopt Prayers and Addresses recommended in a glorious Pomp of Words, To the tremendous Majesty of the inaccessible Deity, To the terrible Lord God of Hosts, who inhabits the Light not to be approach'd by Mortals; Who having his Dwelling-place in the highest Palaces of Heaven, walks upon the tempestuous flying Clouds as upon the Ground, and riding upon the same thro' the Air as in a Triumphal Chariot, is likewise cloath'd with them as with a glorious shining Robe; Who crowns his Head with radiant Light as with a flaming Diadem, so that no Creature is able to behold it; Who has plac'd his regal dazling Throne upon the highest Beams of Heaven, but treads on the Earth with his Feet as on a Footstool, and walking upon the Ground hides his Head among the Clouds; Round about whose Throne are a hundred thousand times a hundred thousand Hosts, and an innumerable Attendance of ministring Spirits; Whose Glory the most thick Darkness of pitchy Night, and the most bright Splendor of the lightsom Day, the joyful Choirs of Sun, Moon and Stars, do tell forth and declare in a wonderful Concert; At whose dreadful Voice, Heaven, Earth and Seas quake and tremble; From whose fiery Mouth all-devouring Flames are darted forth; And at whose Thundrings the Mountains sink down and melt. Should I then damp and repress this sudden soaring Flight of the poor earthly groveling Soul? I? who, so often endeavouring to herd with the *Pindaric* Throng, have aspir'd to strike the Stars with my lofty Head. Should I be for abolishing this Poetic Pomp and Magnificence in Prayer? I? who at the rumbling Epithets of God, and Titles more accumulated than the drunken *Menades* ever applied in their *Orgies* to *Bacchus*, have been often struck with such Awe as has made me quite senseless, and incapable of understanding what the remaining part of the Prayer,

ta, à Deo tam horrifico contenderet, plane non intelligerem? Egone his deliciis à puero infatuatus, in Poëtico buccinatore voces nova forma percussas, & sesquipedalem in modum ita extensas, ut vel una aurem implere possit, reprobarem? Egone innutritus figuris, & tralationibus audacissimis, à grandiloquentissimo praecone non omnem verborum vilitatem & sententiarum humilitatem ad plebem delegarem? Immo vero ego adhuc in Homeri, Virgilii & Nasonis mei elegantissimis haerens, & circa verborum corticem oberrans, à divinis vatum interpretibus discere dedignarer, qua via & ratione in abdita & abscondita sub vocabulis mysteria penetrarem? Quis enim nostrum, qui sine ulla religione Poëtas tractare solemus, suspicari umquam potuisset, nisi poëtici divinae doctrinae antistites praevisissent, longe alia fuisse Trojanae & Romanae urbis fata, quam vel vulgus ex commentitiis & absurdis fabulis, vel doctissimi interpretes ex Heraclidæ Allegoriis, vel Fulgentii Continentia Virgiliana sibi finxerunt? Quis adfirmare umquam ausus fuisset, Israëliticæ & Christianæ ecclesiæ imaginem, Iliade, Odyssæa & Aeneide adumbrari? Quis, nisi gravissimi omnium temporum Praesules praemonstrassent, in animum inducere sustinuisset, Virgilium in divina illa Ecloga quarta, sub Salonini nomine, Christi natales, & temporis beati reparationem praecinuisse? Quis Ovidium in elaborata illa, & omnibus coloribus expressa aurei seculi tabula, depinxisse principis humani generis Adami integritatem & excellentiam? Perpetuum illud & aeternum ver, pulcherrimam in viridario coelesti semper florentis innocentiae esse effigiem; cuius spatium cum Jupiter, labente in deterius homine, contraxerit, & annum in quatuor tempestates descripserit, quatuor simul omnium, quibus duraturus

Prayer, belcht out in the same Spirit, intended to ask of so terrifying a God. Should I, who have been mad after these Delights from my Childhood, pretend to find fault with the entertaining Strains of a Poetic Trumpeter, which are warbled out in so lengthen'd a Note, that one of them can fill the Ear? Should I, who suckt in Metaphor with my Milk, and studied bold Transitions when I first learnt to walk, be against banishing the humble low Scile from the sublime Preacher, and confining it to the vulgar Laity? Nay but should I, charm'd as I am with the Elegancies of *Homer*, *Virgil*, or my dear *Ovid*, lye fumbling with the Beauties of their Expressions, and disdain to learn from the divine Interpreters of the Prophets the way to penetrate into the private Mysteries conceal'd under those Expressions? For which of us, who at us'd to handle the Poets without any Religion, unless some Poetical Divines had broken the Way for us, could ever have suspected that the Destinies of *Troy* and *Rome* were quite other Things than what ordinary People have fancied from the absurd silly Fables of them, or the most learned Commentators from the Allegories of *Heraclides* or *Fulgentius's Continentia Virgiliana*. Who would ever have dar'd to aver that a Type of the *Jewish* and *Christian* Church were shadow'd under the *Iliad*, *Odyssee*, and *Aeneid*? Who, unless the gravest Prelates that ever liv'd had pointed it out, could have taken it into his Head, that *Virgil*, in that divine Poem his fourth Eclogue, under the name of *Saloninus*, had foretold the Birth of Christ, and the Approach of that blessed Time? Or that *Ovid*, in that elaborate Piece, where in such fine colouring he paints the golden Age, had describ'd the Integrity and Excellence of *Adam* the Author of Mankind? That the perpetual and uninterrupted Spring was a Representation of the ever blooming Innocence in Paradise; whose Space when *Jupiter*, upon Man's falling into Wickedness, had shorten'd, and divided the Year into four Seasons, that they presignified the four Stages

est orbis, temporum decursus praesignificasse. Ver-  
 jam imminutum, brevem illum & caducum huma-  
 nae felicitatis florem; Aestatem ipsi proximam,  
 inflammatum in omnes libidines & flagitia hominis  
 aestum; Autumnum, maturitatem & plenam, per  
 frugiferum Servatoris adventum, ubertatem; Hye-  
 mem denique ultima illa, quae nunc vivimus, tem-  
 pora, quibus omnia pietatis & sanctitatis studia  
 frigent & congelant, designare. Jovem in terras  
 delapsum, ipsam exprimere Dei tremendi praesen-  
 tiam, qua Lycaonem, Cainum notum feritate par-  
 ricidam, ejusque sequaces, lupos verius quam homi-  
 nes, dignis suppliciis adfecit; vel potius, quia sub  
 humana imagine terras lustrasse canitur, esse veris-  
 simam Christi figuram, qui inhospita luporum, id  
 est, ipso interprete, Phariseorum & Scribarum  
 tecta subierit. In Deucalione Noachum, in Apol-  
 line, mundi oculo, omnia illustrante, & serpentem  
 immanem, oracula divina obsidentem, telis confici-  
 ente, praenuntiari solem Justitiae Christum, lucem  
 omnibus gentibus salutarem, medicum simul despe-  
 ratae salutis hominum, & sibi adversantiam per-  
 ditorem; qui antiquum illum anguem, Daemonum  
 principem, telis justitiae & verbi sui interemit.  
 In tripode Christi corpus, humanam naturam, &  
 divinam potentiam; in cithara, quae chordis ten-  
 ditur, nervos Christi in cruce expansos, quibus tri-  
 stes & damnati mortales exhilarantur, latere.  
 Totam denique, ne singula evolvam, Metamorpho-  
 seon seriem esse manifestam praeteriti & futuri  
 temporis designationem; & longe aliud quid, quam  
 literae & verba indicant, notare; & in Nasonis  
 non minus, quam in Cajaphae mentem vaticinandi  
 vim se insinuasse. O incredibilem acuminis Poëti-  
 ci vim! O stupendam veri per tot umbras & nebu-  
 las perspicentiam! O inexhaustam ingeniis acuen-



Stages of Time which the World is to last. That the Spring, as it w<sup>as</sup> reduc'd, shew'd the shortliv'd fading Flower of human Happiness in the Garden; The Summer, which is next to it, that hot raging Lust by which Men were inflam'd to all manner of wicked inordinate Desires; Autumn, the plentiful Harvest and fruitful Vintage occasion'd by the seasonable coming of our Saviour; And lastly Winter, these latter Days in which we live, wherein all affections of Piety and Holiness are quite cold and frozen. That *Jupiter's* coming down upon Earth, paints out the very Presence of the tremendous God when he executed condign punishment upon that *Lycaon*, *Cain* the Parricide and his Associates, more truly Wolves than Men; or rather, because he is sung to have travel'd over the Earth in the Form of a Man, that it is a most true representation of Christ, who went under the inhospitable Roofs of those Wolves, as he himself call'd them, the Scribes and Pharisees. That *Noah* is couch'd under *Deucalion*; and that in *Apollo*, the Eye of the World, who gives Light to all Things, and slew the vast Serpent that lay before the Divine Oracles, Christ the Sun of Righteousness is foretold, that saving Light to all Nations, both a Physician to the desperate Case of Mankind, and a Destroyer of all that oppose him; who with the Weapons of Righteousness and his Word slew that old Serpent, the Prince of the Devils. That by the *Tripes* are signified the Body of Christ, his human Nature and Divine Power; by the Harp, which is strung with Strings, the Sinews of Christ strain'd upon the Cross, by which poor damn'd Souls are made merry. In short, not to mention any more, that the whole Series of the Metamorphoses is a manifest Resemblance of the Time past and to come; and signifies quite another Thing than the Letters and Words imply; and that *Ovid* was taken with as great a Fit of Prophefying as *Caiaphas*, O incredible Force of a Poetic Sight! O amazing Discovery of the Truth, thro' so many Clouds and Shadows! O inex-

*dis materiem! quae in minutissima sacrarum vatum carmina immensae molis & ponderis commentarios nobis quotidie producet. Tene ego sacris concionibus ejectam, tene ego ad otiosos & nugaces versificatores relegatam vellem? Immo vero, cum tam benignam te mihi, tam facilem hodie te, diva Poësis, omnibus praebeas, ita precor, ita voveo, ut dulcissima insaniae tuae omnibus in Academiis, templis, concionibus, coetibus, libris & sermonibus vestigia impressa relinquere ne desistas.*

*Sed mittendos tandem majorum gentium Doctores, tempus, quod prae furore nihil sentienti fere effluxit, admonet; & satis jam mihi divinos vates propitiatos, aeternamque me ab Antistitibus, quod tam liberali animo meas ipse damnaverim & ejuraverim artes, gratiam iniisse confido. Major mihi & justior à conscriptis Juris prudentium Patribus metus injicitur: non enim ea docilitate, qua divini juris interpretes celebrantur, humanarum legum sequestros censerem novi. Principatum etiam inter illos tenere non ignoro, qui praefracte & pervicaciter, omnia humanitatis studia juris scientiae indissolubili nexu socianda esse, pertendant; nec facile hoc Palladium, aut Diomedea vi, aut Ulixeo dolo sibi eripi patientur. Immo familiam inter eos ducere scio, qui non modo historiae veteris lumine obscuras legum latebras semper esse illustrandas, sed ipsum juris Romani studium (en quo pervenimus!) nobilissimam antiquae historiae partem esse discipulis persuadere conantur. Quos neque Papiniani dignitas, neque Ulpiani auctoritas, neque ipsius Justiniani, gloriosissimi imperatoris, majestas deterret, ut à sacratissimo legum codice Criticas manus abstineant; qui in singulis literis, verbis, & interpunctionibus dies noctesque habitantes, sua opera*  
omnes

haustible Fund for improving of Ingenuity! which will every Day produce such weighty and significant Observations upon the most trivial Writings of the Holy Poets. Should I go to banish Thee from Sacred Sermons, and confine Thee to idle trifling Rhimers? Yea rather, since Thou, Goddess Poetry, hast been so kind to me, and art still so indulgent and easy to every Body, I make it my Prayer, my Wish, that Thou wouldst never cease to leave the dear Impressions of thy Enthusiasm in all the Universities, Churches, Sermons, Convocations, Books and Discourses in the World.

But the Time, which has run away almost insensibly while I was speaking with so much Warmth, at length puts me in Mind that it is proper to dismiss the Doctors of the upper Region; and I am confident that I have sufficiently apologiz'd for Divine Poetry, and laid an eternal Obligation upon the Clergy, in having so disinterestedly damn'd and exploded my own Profession. I have much greater and juster Reason to be afraid of the Fathers of the Law: For I know that the Solicitors of human Causes are not thought so likely to be my Converts, as the Barristers of Divinity. The chief of whom I am sensible are such as obstinately and stiffly contend, that all human Studies ought inseparably to be join'd with the knowledge of the Law: and will not suffer this *Palladium* to be taken from them, either by Force or Stratagem. Nay I am certain there are some amongst them, who endeavour to persuade their Scholars, not only that the obscure parts of the Law ought always to be illustrated by the light of Ancient History, but that the very Study of the *Roman* Law (see what we are come to!) is it self the most noble Part of Ancient History: Whom neither the Dignity of *Papinian*, nor the Authority of *Ulpian*, nor the Majesty of *Justinian* himself, that glorious Emperor, can overawe, so as to keep their criticizing Clutches from the most hallow'd Code of the Laws: Who poring Night and Day over every Let-

omnes formosissimi corporis mendas elui posse jactant. Hos tacitus praeterire decrevi; desperatis enim medici negant remedia esse adhibenda; & ipse praeter modum extimesco, ne injecta manu me, non modo ut emansorem, sed ad viliores artes transfugam reprehendant, & interdicto mecum contendunt. Sed si jam Academiis excludar, ad forum viam obfirmabo, ubi facile legulejis & pragmaticis, qui gloriosae vocis subsidio miserorum fortunas defendunt, persuasurum me puto, ne lucrosam illam & honoratam artem per ingenuarum contagionem extabescere, & ad mendicitatem projici patiantur. Nec tamen omnis spes ita evolavit, ut nullos ex Academicis patribus in partes trahere desperem. Contractae certe & compendiariae Jurisprudentiae doctores, si jam non mei sint, nullo negotio conciliaturus esse videor: hos exim, cum ad nudum linguarum & eloquentiae nomen toto corpore exhorrescant, & sua sponte nullam umquam humanioris disciplinae partem attigerint, & omni conatu discipulos ab ea debortentur, exultaturos spero, ubi inter ipsos literatores, me facilitatis & laborum fugae patronum se reperisse triumphabunt. Hos, si à Graecae linguae usu detertere vellem, idem foret, ac si, ne Lapporum aut Finncorum linguam, unde nullum sperari potest lucrum, addiscere vellent, rogarem. Si promptis & ad quotidianam garrulitatem paratissimis magistris, manditiem & exactum sermonis Latini nitorem commendare vellem, non plus proficerem, quam si Sarmatas & Pannonios à Gothicæ vel Langobardicae linguae facilitate ad Ciceronianam dicendi molestiam transferre conarer. Ad eloquentiae studia, & dicendi scribendique exercitationem, vos, Juris brevissimi candidati, excitare nihil attinet; cum ex hac Academica caeca evolantes,



ter, Word and Interpunction, boast that by their Help all the Imperfections of that beautiful Body may be done away. These I am determin'd to pass over in silence; for it is the opinion of Physicians, that no Remedy ought to be applied, where the Patient is past Hopes: And I am in no small Fear, lest they should seize me not only as an E-loper, but as a Deserter to viler Arts, and treat me like an Outlaw. But if I should for this be expell'd the Universities, I will enter my self at the Inns of Court, where I fancy I shall easily persuade the little Pettifoggers and Attorneys, who by the mighty Operation of their glorious Voice defend the Fortunes of the miserable, never to suffer their honourable and advantageous Profession to pine away and be reduc'd to Beggary by the Contagion of ingenuous Learning. Nor have I so far lost all Hopes as to despair of gaining over to my Side, some of the Seniors of our Universities. Certainly, if they are not mine already, I shall have but little trouble in bringing over the Doctors of the short compendiary Law. They I hope will triumph with great Joy, to find even among the Men of Letters one who is an Advocate for Inaccuracy and taking as little pains as possible; since they shudder all over at the bare mention of the Languages and Eloquence, and never meddled with any part of human Learning themselves, but always industriously discourag'd their Scholars from it. If I were to go to dissuade these from learning *Greek*, it would be the same as desiring them not to learn the Tongues of *Lapland* or *Finland*, which they can't expect to get the least Advantage by. If I were to recommend to these nimble Tongue-Pads the Beauty and Elegance of *Latin*, it would signify just as much as if I should endeavour to persuade the *Goths* and *Vandals* to forsake their natural Barbarism, and be at the Trouble to express themselves in the Elegance of *Cicero*. It is of no Moment to put You, Gentlemen, who are design'd for the common Law, upon the Studies of Eloquence, of speaking and writing

lantes, non humanos sonos edere, sed picarum ritu conviciari, aut canina verba larrare; nec sincero, sed cum omnium gentium & nationum fecibus commixto, sermone chartas inquinare promptissime discitis. Ad Historiarum & veteris memoriae immensa spatia vos excurrere juberem? quorum ipsi magistri, & securae navigationis gubernatores, numquam ratem Juris Oceano, in quo tot brevias, tot scopuli, committere sunt ausi, sed clausis in piscinis, & lacubus, cymba tantum ludere cum discipulis consueverunt. A Critica temeritate non modo Professores; omnem dijudicandi vim conviciis proscindentes, sed in primis recocti in foro proclamatores vos facile revocabunt, qui execranda Criticorum capita tot diris devovere solent, eosque quotidiana criminatione falsarum & corruptarum tabularum ex Lege Cornelia reos agere non desistunt. Qui judicium auribus occlamare non pigrantur, Criticorum audacia leges, quae certae & definitae esse debent, corvelli & everti; omne jus, bonum & æquum deleri, & nisi modus huic temeritati imponatur, brevi omnia jura dubia, incerta, & judicium religionem solutissimam fore, non vane ominantur. A Poëtico furore illos, qui praeter alios Prudentes appellari adfectant, retrahere nihil est negotii: Ab hoc enim mentis vitio alienissimi semper habiti legum conditores & interpretes, qui, cum omnem ingenii vim & mentis aciem in enodandis legum laqueis, in torquendis in causam suam Principum & Senatuum decretis, in prudentum responsis dubiis & perplexis excutiendis, obtuderunt & consumpserunt, nihil fere sibi caloribus & impetus effundendo carmini superesse deprehendunt. Nam ludere & joculari eos, inter facilioris Jurisprudentialis doctores, credatis, qui Poëticam & Poëtarum veterum meditationem Romani juris studio sociandam esse clamant. Ne

cre-

ting well; since immediately upon your being let fly out of this Cage of the University, you will readily learn not to utter human Sounds, but to scold like Magpies, or snarl like Dogs; and to scribble no one intire Language, but one made up of the Dreggs of all Nations and Countries. Shou'd I order you to sally out into the spacious Fields of ancient Times and Histories? When your Masters, like safe Pilots, have never ventur'd to launch their Law-Frigate into an Ocean, where there are so many Rocks and Quicksands, but choose rather to divert their Scholars with a small Skiff in Lakes and Fishponds. 'Tis not only your Professors, tho' they rail heartily at all pretenders to nice Distinction, but the old smoaky Pleaders in Court, that will easily keep you from running into the Presumption of being Critics; who load that damn'd Fraternity with so many Curses, and indite them every Day upon the Statute of Forgery. Who eternally dun the Judges in the Ears with information of Acts, that, instead of being certain and express, are mangled and perverted by the Boldness of the Critics: that all Right, Justice and Equity are destroy'd: and that unless a stop be put to these rash proceedings, they verily believe, in a short time the Laws themselves will become doubtful and uncertain, and the Judges turn Freethinkers. I shall have little trouble to dissuade from a Poetical Phrenzy, those who above others affect to be styl'd Learned in the Law: For the Compilers and Interpreters of Laws have always been reckon'd very free from that Distemper; who being oblig'd to hammer out and spend all the vigour of their Fancy, and sharpness of Invention, in unraveling knotty Points, in wrestling Decrees and Acts of Parliament to serve their purpose, in discussing the dubious and perplex'd answers of Council, find they have but little Fire and Heat left for Poetical Productions. For you must needs think those facetious Doctors of the Law are only in jest, who say, that Poetry and reading the old Poets ought to be join'd with the Study

credatis ex animi sententia, res tam diversas, & tam longo à se spatio disjunctas illos in unum velle conducere; sed haec, dicis causa, ut ipsi amant loqui, & quia aliud, quod dicerent, non habebant, in populum ideo effundere, ut gloriosis illis literarum & eloquentiae magistris vices reddant: solent enim illi, ventoso Cicerone non minores spiritus gerentes, se quoque triduo profiteri posse Jurisprudentiam, praedicare. Non absurde ergo, nullis umquam sacris Poëticis initiati, sed callidi juris scholastici interpretes, se quoque, si stomachum illis literatores commoveant, repente inuitis Musis, Apolline irato, Poëtas prodire posse, ostentant. Nam tritam illam literatis ad carmina viam numquam ingredi dignatos, nec vanam Poëseos laudem & gloriam eos vehementer adfectare, versus domestica incude effecti, & metu legis Fabiae, nullo colore antiquitatis tincti, aperte declarant. Relinquitte ergo, & velis remisque fugite, Themidis aureae alumni, pannosas famelicorum artes, & ad quaestuariam caussidicinam (ignoscite verbo vobis vernaculo) omnes nervos intendite, mibique, quod tam fructiferi & salutaris consilii auctor exstiterim, vel potius compendiorum inventoribus, qui vos uno saltu ex ludis literariis in amplissimam curiae & fori lucem transtulerunt, aeternas gratias debete.

Si vero ab ullo eruditorum ordine mihi gratia sit incunda, vester, o salutis humanae praesides & conservatores, fauor & benevolentia accuratius nunc mihi esset concilianda. Et nisi ambitio, qua me tam studiose in priorum classium amicitiam insinuaré tentavi, tempus eripuisset, longa oratione tam sedulos salubritatis nostrae custodes delenirem. Ostenderem, nihil esse importunius, nihil crudelius molestis illis literarum magistris, qui incolumitatis publicae vigiles ab operosa illa arte, quae nec dies otio-



Study of the *Roman* Law. Don't imagin they are serious when they would unite Things of such very different Natures, but only speak it for Form's sake; and, because they have nothing else to say, advance this to amuse the People, that they may quit scores with the Professors of Eloquence and Learning: who being as vainglorious as *Tully* himself, brag that they can make themselves Masters of the civil Law in three Days. Therefore say the cunning Professors of the Law, very *a propos*, tho' never initiated into the Mysteries of Poetry, if the Men of Letters raise their Spleen, that they too can immediately commence Poets in spite of either *Apollo* or the *Muses*. For the Verses made in their own Language, and, for fear of the *Fabian* Law, without the least tincture of Antiquity in them, manifestly demonstrate that they never vouchsaf'd to tread in the vulgar Path that leads to Poetry, nor were very ambitious of a Reputation that way. Fly therefore, ye Sons of golden *Themis*, and quit with speed these ragged beggarly Arts, and apply your selves with all might and main to the gainful Vocation of the Law; where You are sure of being reliev'd; and own your selves eternally oblig'd to me, who have given you such useful Counsel, or rather to the Authors of Abridgements, who transport you at one jump from School, to blaze in open Light before the Courts of Justice.

Now if I had a Mind to ingratiate my self with any particular Order of learned Men, I should take the most Pains to obtain your favour and goodwill, ye Guardians and Conservers of human Health. And if the Ambition with which I so earnestly endeavour'd to insinuate my self into the Friendship of the two foregoing Classes, had not too far wasted my Time, I should complement with a long Speech such diligent Stewards of our Constitutions. I would shew that nothing is more impertinent, nothing more cruel than those troublesome Masters of Learning, who would call off the Watchmen of the  
public

sos, nec noctes quietas concedit, ad nugaces & vi-  
 tae humanae inutiles doctrinas avocare student; &  
 humanitatis commentitiae Professores, qui sectae  
 suae otiosis oblectamentis occupatissimos interpellare  
 instituunt, non de illis modo, sed de universo orbe  
 pessime mereri. Vacabitne vobis, Aesculapii & Hy-  
 giae sacerdotes, quibus nec ad cibum, nec ad som-  
 num capiendum tempora supersunt, ad Grammati-  
 corum tricas oculos adjicere, ad pueriles de vocabu-  
 lis, & ridiculas de minutissimis rebus contentiones  
 mentem adplicare? Novi multos Graeci sapientis  
 dictum jactare, si non essent Medici, nihil ineptius  
 Grammaticis fore. Sed si quid salis, aut veri  
 in trito dictorio insit, in eos unice Medicos, qui inu-  
 tilibus artibus eruditos se ostendunt, congruere exi-  
 stimo: & nihil ineptius esse Medico, linguarum  
 docto, eloquentiae studio se efferenti, in Historiarum  
 scientia curioso, & Poëtices illecebris depravato,  
 consentire possum. Quicumque enim duo certissi-  
 mae artis principia & fundamenta, jam ab Hippo-  
 cratis aevo jacta, Rationem & Experientiam esse  
 fateatur, illico & facile ineptissimum esse medicum,  
 qui ullam temporis partem in humanioris studii me-  
 ditationem insumit, negare non sustinebit. Ad ra-  
 tionem excolendam & perpoliendam, quid, quaeso,  
 artium, quibus nulla constat ratio, studia conferre  
 possent, cum & surdorum & mutorum mentibus in-  
 credibilem sollertiam ingeneratam miremur? ad u-  
 sum confirmandum, quid confusa & imperfecta lin-  
 guarum cognitio faciet, cum indoctissimos & rudes  
 aptiores sanandis morbis vulgo judicari, & longa  
 remediorum experientia famam & auctoritatem sibi  
 invidendam constituere, quotidie videamus? An ca-  
 riosa veterum monumenta, humani corporis machi-  
 nam, ejusque infinitos artus & membra, quae ma-

public welfare from that business, which allows them neither Leisure by Day, nor Rest by Night, to Studies altogether trifling and useless for any Purpose of Life: And that the Professors of Humanity, as they call themselves, who would interrupt Men of such Business with the idle Entertainments of their Sect, deserve very ill, not of them only, but of the whole World. Can you, O Priests of *Æsculapius* and the Goddess of *Health*, who have scarce Time to eat or sleep, be at leisure to cast your Eyes upon the Toys of the Grammarians, to bend your Thoughts upon childish Disputes about Words, and the most insignificant Trifles? I know that many urge the Greek Proverb, which says, *If there were no Physicians, Grammarians would be the silliest Fellows in the World.* But, if there's any Wit or Truth in that Saying, I am of Opinion it is applicable to those Physicians only, who shew any Learning but what belongs to their Profession: And I readily agree that nothing is more silly than a Physician who is skill'd in the Languages, who aims to be thought Eloquent, who is curious in History, and debauch'd with the Pleasures of Poetry. For whoever acknowledges that Reason and Experience are the two infallible Principles or Fundamentals of this Art, which have been founded ever since *Hippocrates* his Time, can't deny but he must be a very silly Physician, who spends any part of his Time in the pursuit of Human Learning. What, I pray, could the Study of those Arts, which have nothing to do with Reason, contribute to the cultivating and polishing of Reason; since we admire an incredible Cunning, which is bred in the Minds of those that are deaf and dumb? What will a confus'd and imperfect Knowledge of Languages signify towards gaining Experience, since we daily see the most illiterate Fellows are commonly reckon'd the best Physicians, and by a long Experience in Medicine establish themselves a Reputation and Fortune that many would be glad of? Will the musty Monuments of Antiquity bring us acquainted with the Make of a human Body and its several Joynts and Parts,  
which

nu tractare, oculis scrutari debet medicus, pernoscenda dabant? an improba & vehemens librorum lectio, usui & experientiae, quae ipso opere & exercitatione confirmatur, copias ministrabit? An peregrini sermonis ubertas morborum consequentia principia & causas, earumque progressus docebit? an haec omnia non potius memoriam, fidelissimum illud omnium artium adjumentum, infirmabunt? Si enim Medicinae cultor per omnem vitae cursum nihil ageret, nisi morborum, vitiorum, seminum, herbarum, radicum, metallorum, medicaminum, potionum, & infinitae supellectilis, quibus tabernae & apothecae armantur, nomina edisceret, centesimam illum partem vix exhaurire posse constaret. Quis ergo, nisi molestus paedagogus, flagitaret, ut plenum jam & constipatum illum thesaurum immenso omnium linguarum & vocabulorum pondero magis magisque oneraret? Quis congerere eodem reliquias veterum populorum, regum & ducum res gestas, opera belli & pacis, leges, mores & instituta, sacras, civiles & militares antiquitates juberet, nisi qui occidere conservatores generis humani vellet? si quid vacui in tam sani cerebri hominibus remaneat, magna satis quotidie novarum pestium & remedium multitudinem emergit, quorum omnium appellationes qui in ore & mundo habere potest, nae ille ipsum Simoniden memoriae divitiis provocare potest. Eloquentiae magistro se formandos traderent Medici, qui mutas & elingues per omnem aetatem se artes exercere profitentur? quorum mentibus verissimum illud ex Apollinis tripode responsum semper obversatur, non verbis, sed manu, non sermone, sed opere morbos sanari. Quam invidenda vobis, illustres Phoebæ arte viri, dignitas contingit? quam longe oratoribus, & ceteris eruditorum ordinibus antecellitis? His nulla auctoritas, nullum pondus,

nisi



which a Physician ought to handle and inspect? Will a strict and mighty Reading of Books lend any Assistance to Use and Experience, which are form'd upon Exercise and Practice only? Will plenty of strange Languages teach one the Causes, Symp'toms and Consequences of Diseases? Or will not all these things rather weaken the Memory, that faithful Assistant of all Arts? For, if one that professes Physic, should do nothing else thro' the whole course of his Life, but learn the Names of Diseases, Infirmities, Seeds, Herbs, Roots, Metals, Medicaments, Potions, and an infinite Number of more such Stuff, with which the Druggist's and Apothecary's Shops are furnish'd, it is certain he wou'd scarce be able to go thro' the hundredth Part of them. Who then, but an impertinent Pedant would go to add to this vast Store, and still load it with the immense Weight of Words and Languages? Who, that had not a mind to kill the Saviours of Mankind, wou'd put them upon digesting and comparing the Remains of the Ancients, the Transactions of Kings and Commanders, the Business of Peace and War, Laws, Manners and Institutions, Antiquities sacred, civil, and military? If there can be any empty Place in such sound Heads, there are new Distempers, and as many new Remedies that arise daily to fill it; the Names of all which, whoever is able to repeat or produce any how, may be able to challenge the famous Memory-Master. Should the Physicians put themselves into the Hands of Masters of Eloquence? they who have always profess'd to exercise dumb and silent Arts; Who always keep in Mind that most true Answer from *Apollo's* Tripod, that Distempers are to be heal'd, not with Words but Hands, not by Discourse but Practice. Illustrious Sons of *Phœbus*, what a desirable Dignity do ye enjoy? How vastly do you excel the Orators, and indeed all other Ranks of Learned Men? They can gain no Authority, no Weight without a long Preamble and

nisi quod magno verborum ambitu & pompa conciant : vobis sine sermone, etiam antequam loqui incipiatis, fides habetur. Ubi vero os aperitis, non homines verba fundere, sed praesentes Deos oracula edere, omnes nobis persuademus. Mercurium, facundum Atlantis nepotem, eloquentiae parentem & conditorem, quem primum voce homines formasse Poëtae jactant, vobis solis, etiam sine linguarum sacrificio, propitiare datur. Caduceum, inane illud & inefficax blandae & fallacis orationis argumentum, argutibus oratoribus porrigit ; vobis, ingentium divitiarum sponsor, extensa manu & inclinato corpore gravem nummis crumenam jactat & ostentat. Vastrum Deorum & hominum interpretem, aureos montes mystis suis pollicentem, vos, Hermeticorum arcanorum antistites, veneremini. Huic in triviis, quae pererratis, huic ad januas & thalamos, ex quadrato marmore statuas erigite. Huic Deo arae perpetuis ignibus collucescant, votis & precibus nuncupatis ; ut artes, strophas, & honesta furta, ingenii & sollertiae certissima documenta, sine invidiae aut calumniae metu fortunare velit. Minervam, non bellatricem, aut hasta & Aegide terribilem, non lucubrantibus infaustum noctuae comitatu omen, sed Cecropiam, Medicam & Hygieam, quae, projecto scuto, deposita cuspide, ablegato bubone, Aesculapii insignibus decorata, & serpentis sibilis blanda & indulgens, nihil agentibus, immo dormientibus remedia monstrat, adorate. Mendicantes Musas, & anili virginitate, quia dotem & maritos reperire non potuerunt, despiciatissimas puellas, ut pestes, vitate ; & ipsum Poëtae titulum cane pejus & angue odio habete, ne imperitum vulgus magicis carminibus Daemonia, corpus humanum infestantia, expellere vos calumniatur. Sonora &

Pomp of Words ; You have a Regard paid you without any Discourse, even before you begin to speak. But when you open your Mouths, we don't look upon you as Men speaking, but as Gods declaring Oracles. You have the Priviledge of making propitious, even without the Sacrifice of the Tongue, *Mercury* the well-spoken Grandson of *Atlas*, the Patron and Founder of Eloquence, whom the Poets celebrate as the Author of Speech in Men. To the poor Orators he extends his *Caduceus*, that empty insignificant Symbol of false flattering Words : To you, as an Assurer of mighty Riches, with a low Bow and a Hand gracefully reach'd out, he presents a large Purse of Guineas. Let us all therefore Worship this crafty Interpreter of Gods and Men, who promises such Mountains of Gold to his Votaries, and You his Priests the Keepers of the *Hermetic* Mysteries. To him, erect Statues of Marble in the Streets where you pass along, and at the Doors and Chambers where you visit. To this God let your Altars blaze with perpetual Fires, and let your Vows and Prayers be prefer'd, that keeping you from Fear of Envy or Calumny, he would be so good as to prosper your Arts, Tricks, and honest Rogueries, those manifest Indications of Ingenuity and Cunning. Adore the Goddess *Minerva*, not dreadful in her warlike Accoutrements of Spear and Shield, nor ominous with the Bird of Night brooding o'er her Helmet, but in her civil Capacity, as she is the Patrons of Physic and Health, who quitting her Shield, laying aside her Spear, dismissing her Owl, dress'd in the Livery of *Æsculapius*, and kind and affable, with her Snakes gently hissing, is always ready to furnish you with Remedies, tho' you are idle in the mean time, or even tho' you sleep. Avoid the beggarly Muses, those contemptible Wenches that have liv'd to be old Maids, and indeed never had Fortunes considerable enough to purchase Husbands, as you would the Plague : and hate the Name of Poet as you hate a Toad ; lest the ignorant People should think

Et numerosa harmonia Et concentu se hominum  
 mentes fascinare Poetae stultis persuadeant ; vos  
 chori Clinici quotidianam miserorum auribus canti-  
 lenam insusurrate, quae certissima salutis spe facta,  
 ex tenacissima Euclionis arca nummos excantet.  
 Secessus Et sola loca, in quae, ut insaniam atra bile  
 commoti Poetae augeant, Et misérias montibus Et  
 sylvis tenera Et delicata querela narrent Et deplo-  
 rent, se abdere solent, effugite. Museum, in quo,  
 ut claudi sutores, totos dies sterilium artium cultores  
 desident, araneis Et muscis incolendum relinquite.  
 Coetus mulierum, conventus hominum celebrate,  
 per urbem concursando, vias easdem iterando, aegro-  
 torum cubilia perambulando, non linguae aut oris,  
 sed manuum Et pedum ministerio famam Et nobilita-  
 tem in ultimas orbis partes propagate.

Finem dicendi jam facere sine ulla reprehensione  
 liceret, Et ultimam eruditi chori classem silentio  
 praeterire. Praeterquam enim quod multa jam aliis  
 dicta in suam causam interpretari possint, quid apud  
 sapientiae Professores, qui sua se virtute involvunt,  
 Et nihil extra se quaerunt, oratio mea efficere po-  
 terit, quod non ipsi Et sua sponte efficere consueve-  
 runt ? Nobili artium fastidio, absolutissimi naturae  
 interpretes, Et omnis literaturae contemtionem humi-  
 litatem, ad quam praeter meritum, ut capite censi,  
 detrusi estis, compensate. Pythagorae, cujus dicta  
 Pythiis responsis erant veraciora, vestigia premite ;  
 qui rogatus, qua maxime arte consideret, nullam se  
 scire respondit, sed esse Philosophum. Et licet num-  
 quam paupertatem expugnare, Et detrita pallia  
 purpuratis vestibus mutare potueritis, titulo tamen

Et



you use Charms to conjure the Devil out of your sick Patients Bodies. Let the Poets make Fools believe that they enchant the Mind with Harmony and the Power of Numbers, You Chamber-Choristers warble a constant Ditty in the Ears of your poor Patients, which by inspiring them with sure and certain Hopes of Health, may shake Money out of the Coffer, even of the most close-fisted Hunks. Fly those Retirements and solitary Places where Poets use to conceal themselves when they brood o'er their splenetic Melancholy, and in soft gentle Complaints utter their Distress to the Woods and Mountains. As for the *Museum*, in which those that cultivate unprofitable Sciences sit whole Days together like lame Cobblers in a Stall, leave it to the Possession of Flies and Spiders. Frequent the Visits of Women, and the Clubs of Men; and spread your Glory and Reputation to the utmost Parts of the Earth, not by the Merit of your Discourse or Conversation, but the Assiduity of your Hands and Feet; by trotting all over the Town, by plodding the same Streets over and over, and walking from Bed to Bed.

I might now very decently conclude, and pass in Silence the last Class of the Learned. For, besides that many Things already said may be interpreted in their favour, what can my speaking do with the Professors of Wisdom, who wrap themselves up in their own Virtue, and desire nothing from without, other than what they have habitually and of their own accord accustom'd themselves to? Ye most absolute Interpreters of Nature, make up for that Humility to which you are undeservedly degraded, by a noble Disdain of Arts, and a general Contempt of Learning. Tread in the Steps of *Pythagoras*, whose Sayings were truer than the *Pythian* Oracles, who being ask'd what Art he most relied on, answer'd that He understood none, but was a Philosopher. And tho' you have never been able to shake off Poverty, and to change your thredbare Coats for Robes of Purple, yet value your selves, and

& magnifica appellatione, quasi unici sapientiae & virtutis studiosi, supra omnes capita extollite. Invideant & subducant vobis auditores omnium disciplinarum Professores; invadant licet in possessiones vestras primorum ordinum ductores, & perplexas de Deo & Mente nostra disputationes, colorato ad doctrinam suam titulo adgregent, & ad religionis securitatem subtilius & certius se enodare posse jactent. Veram se, non simulatam, Philosophiam profiteri gloriantur Juris prudentes. Rerum causas & principia se non ex confectis originibus, sed ipso opere & usu cognoscere & perspicere Medici mentiantur. Irrideant vos & per ora hominum traducant dicacis eloquentiae institores, & Poëticae urbanitatis scurrae. Vos domi vobis plaudite & exultate, quod illa, quam profitemini, disciplina, sit omnium artium parens & procreatrix. Ingratas & inofficiosas filias, quae origine sua erubescunt, abdicate, & omni sapientiae hereditate in aeternum private. Memores aurei dicti, qui beatam vult vitam vivere, philosophetur, adventitias & auxiliares literarum copias, ab instructissimis horreis remove. Antiquas scilicet Grammaticus vobis linguas commendarem? qui quotidie novas vobis formatis, & nauseam deliciis vestris nobis moventes, sermonem excuditis, quem neque Graecum, neque Romanum, sed ex utroque mixtum, vernaculum & domi natum quis dicat, & qui tamen terrarum orbem implevit. Ex foetentis Ennii sterculinio, ex olido Pacuvii fimeto, vos, rerum non fabularum auctores, anrum colligere juberem? qui ex splendidissimis Platonis & Aristotelis gazis lucidissimas gemmas depromitis, quarum luce & splendore omnes mentis tenebrae discutiuntur. Ad Rhetorum vos scholas ablegarem? qui quotidie vobis apparere om-

exalt your Heads above the rest of the World, upon your Title of being Lovers of Wisdom and Virtue. Let the Professors of all other Sciences envy you, and steal away your Scholars; Let the Divines, the Commanders of the Vanguard, invade your Territories, and by claiming them as Part of their Doctrine, carry off those perplex'd Questions concerning God and the Soul, and pretend that nobody can so finely and certainly unravel those Points as themselves. Let the Lawyers boast that what they profess is a real, not a pretended Philosophy. Let the Physicians fancy that they see into, and know the Causes and Principles of Things, not from strain'd Hypotheses, but from Use and Experiment. Let the Dealers in noisy Eloquence, and the Buffoon Poets, ridicule and make a Jest of You thro' the World: Yet hug your selves and rejoice at home, in that the Science which you profess is the Parent and Progenitor of all others. Turn the ungrateful and undutiful Sluts your Daughters, who are thus ashamed of their Family, out of Doors, and for ever disinherit them from all Right and Title to Wisdom. Remembring that golden Saying, *Let Him that would live happily be a Philosopher*, allow no Room in your well-fill'd Granaries for auxiliary foreign Stores of Learning. For should I, in the Person of a Grammarian, recommend to you the ancient Languages? You, who daily frame your selves new ones, and giving us a Surfeit of your Delicacies, hammer out a Way of speaking which one can't say is either Greek or Latin, but mixt up of both, born and bred here at Home, and yet in use all the World over. Should I set You, who are Authors of Things and not Fables, upon picking Gold out of the Dunghil of fusty *Emmius*, and the stinking Compost of *Pacuvius*? You, who cull the brightest Gems from the rich Cabinets of *Plato* and *Aristotle*, whose sparkling Lustre dispels all the Darkness of the Mind. Should I send You to the Schools of the Rhetoricians? when I know you are so intimately acquainted with Logic, who is Door-keeper

nium artium, & sanctae in primis Eloquentiae janitricem, Logicam video, quae omnes aditus ad inveniendi, partiendi, & disputandi facilitatem recludit; & magica quadam efficacitate pueros, paullo ante elingues, de rebus, quas nondum intelligunt, ignoto eruditis sermone prompte garrere docet. Ad ornandi & amplificandi praecepta ego vos demitterem? quibus divina illa disceptandi magistra Dialectica, tot acumina, tot captiones, tot connexas conjunctiones, tot laqueos, quibus mentes irretiuntur, subministrat: ad Ciceronis de Oratore & dicendi arte dialogos, ad pompam magis & splendorem, quam utilitatem nullo ordine & ratione effectos? ad scepticas & sinuosas Fabii institutiones Oratorias vos abire juberem? qui ex Cleanthis apotheca & Chrysippi lecythis fucos, & fallacia magis & colorata pigmenta profertis. Historias ab origine rerum, regnorum ordines, rerumpublicarum vicissitudines vobis enarrarem? qui ante mare & terras, quid factum fuerit, vel fieri potuerit, mente vestra formatis. Per orbem terrarum, ut quid agant homines cognoscatis, circumducerem? qui mentem & oculos in coelo defixos tenetis, & alios invisitados & inauditos annalium conditoribus orbes, montibus, silvis, fluviis, urbibus, & incolis instructos, digito demonstratis. Ad insanientis & otiosi ingenii oblectamentum Poëticen si jam abducere vellem, nulla ratione possem: ita enim omnem fingendi & praeter veri speciem nova excogitandi vim consumpsistis, ut materies carmini fabricando deesset. Tantam quoque & tam illustrem ex commentitiis rerum caussis famam reportastis, ut vel unius sectae Philosophicae auctor omnes omnium seculorum Poëtas & fabularum architectos obscureret. Stultis & populo persuadeant vaticinantes Poëtae, divino se furore



keeper to all Arts, and especially holy Eloquence, and opens all the Passages to an easie Method of inventing, dividing and disputing : by a magical Power teaching Boys, who cou'd scarce speak before, to prate and chatter very readily, in a Language perfectly unknown to Men of Letters. Should I dispatch you to the Rules of Embellishment and Amplification ? You, whom that divine Mistress of Discourse, Dialectic, furnishes with so many Points and Quibbles, so many Conjunction Copulatives, and so many Gins to insnare and catch the Mind withal. Should I bid you go to *Cicero's* Discourses upon Oratory, and the Art of speaking, made without any reasonable Design or Order, more for Pomp and Shew than any real Profit ? or to the sceptical and intricate Institutions of *Fabius* upon that Subject ? You, who produce a Varnish and Colouring much more artificial from the Stores of *Cleanthes*, and the Gallypots of *Chrysippus*. Should I give you an Account of History from the beginning, of the Successions of Kingdoms, and Revolutions of Commonwealths ? You, who form in your own Minds what was or might have been done, even before the Earth and the Sea were made. Should I carry You round about the World to inform your selves what People are doing ? You, who are ever keeping your Eyes fix'd upon the Heavens, and can point out other Worlds unknown to and unheard of by our Writers of Annals, furnish'd with Mountains, Woods, Rivers, Cities and Inhabitants. If I should attempt to carry you off to Poetry, that favourite Delight of idle good-for-nothing Wit, I could never compass my Design : for you have already so wasted all your Fund of Improbability and Invention, that you would have no Materials left to furnish out a Poem. And You have already gain'd so great and glorious a Reputation from your fictitious Causes of Things, that the Author of one Philosophical Sect would eclipse all the Poets and Inventors of Fables, that ever were in the World. Let the canting rhiming Crew make Fools and

furore & aethereo spiritu adflari; unusquisque ve-  
 strum se Sapientem illum, sola mentis cogitatione  
 formatum, Deo aequalem esse venditet, & univer-  
 sam Philosophantium chorum Deo, rerum opifici,  
 consiliarium & adiutorem adsidere jure gloriatur.  
 Hanc universi machinam vos construxistis & fabri-  
 castis; semina & ortus rerum, vestra manu jacta,  
 excitastis; principia coeli, terrae, & maris po-  
 suistis, & illo, quo conspiciamus, ordine conservatis.  
 Denique, quod nulli eruditorum ordini contigit, licet  
 sapientiae adversarii & detrectatores calumnientur,  
 nihil adhuc esse repertum, in quo industria futuri  
 seculi acquiescat, aut innitatur, nihil tam absurdum  
 esse, quod non ab aliquo Philosophorum sit dictum,  
 nullus tamen inter disciplinae vestrae conditores &  
 principes extitit, qui non sectatores innumeros in-  
 venerit, & familiae nomen suum imposuerit.  
 Tueamini ergo acriter, sapientes, locum, & in  
 gradu constanter state. Si antiqua dogmata & sci-  
 ta tempore exolescere, & à recentioribus aboleri vi-  
 deatis, nova & inaudita ab integro comminiscamini.  
 Perniciosam modo literatorum societatem  
 vitate, & si ad summas & curules eruditorum  
 sellas, quae vobis debentur, adspirare non permittat-  
 tur, ex illo certe, in quem olim sine ullo fastu ir-  
 repressistis, artium liberalium ordine, ne pestis in  
 hirsuta pectora serpat, omnis elegantiae & politioris  
 doctrinae magistros deturbate.

Sed concludendam esse orationem, & fatigata  
 tam longo sermone patientia vestra, A. nihil su-  
 peresse video, nisi ut brevissima peroratione juven-  
 tutis animos, collectis & in unum contractis argu-  
 mentis,

and People of vulgar Apprehensions believe that they are inspir'd, and fill'd with a Blast of divine Fury : every one of you may make no scruple of averring, that He is that wise Person as to be made up wholly of Thought, and of the same Stamp with God ; and may justly boast that the whole Fraternity of Philosophers sits in Privy-Council with God the Maker of all Things, advising and assisting him. 'Tis You that have contriv'd and fashion'd this Frame of the Universe ; 'tis your Hands that have sow'd the Seeds, and produc'd the Increase of all Things ; You have laid the Foundations of the Heavens, Earth and Seas, and preserve them in that Order which we behold. Lastly, notwithstanding the Enemies and Detractors of Wisdom maliciously give out, that nothing has been found out yet which the Industry of the next Age will rest satisfied in ; that there is nothing so absurd but has been said by some Philosopher or other ; yet, tho' it has never happen'd to any other Class of the Learned, there never was any Founder or Head of a Sect among You that did not find an innumerable many Followers, and made the Family be call'd after his own Name. Therefore, ye wise Men, bravely keep your Post, and insist upon your Rank. If you find the old Hypotheses grow stale, and put out of Countenance by the Modern, begin again and invent more. Only avoid the ill Company of the Men of Letters ; and if you are not permitted according to your Deserts to mount and possess the uppermost Seats of the Learned, be sure to turn out from that Class of the liberal Arts which you have humbly admitted your selves into, all the Masters of Elegance and polite Literature, lest they should happen to infect your rugged Breasts with their contagious Distemper.

But I see, Gentlemen, that it is time for me to conclude my Discourse ; and your Patience being by this pretty well tir'd, there remains nothing more for me to do, but to sum up my Arguments by way of Inference,

mentis, ne pestilenti illo fidere se adflari sinerent, admonerem & exhortarer. Sed si Doctoribus plane persuasero, inutiles & calamitosas gravioribus disciplinis nostras esse literas, quis invalidas jam dicendo vires in turbam discipulorum vehementius excitandam, me exhaurire suaderet? Ut armenta pistoribus, qui illis imperant, ita vos, o dociles & cerei animi, praeceptoribus obtemperare novi. Si tamen rari inter vos, in verba magistrorum jurare non soliti, reperiantur, nullus metuo, ne hac in parte ab eorum dictatis discedentes, mihi adversemini. Si tamen rationes meae & argumenta nihil efficere, nec ipsa artium nostrarum vilitas & dam-nosa contagio vos ab earum cultu detertere poterunt, spectate, quaeso, ad praemia & honores, illiteratis & humanorum artium contemtoribus posita & persoluta. Haec ut consequamini, auctor & impulsor vobis existo, ut hunc per Academias, non dicam cursum, sed volatum magis magisque corripiatis; ut praeteritis Sirenium scopulis & insidiis, blandis Literatorum & Poëtarum cantibus aures obstruat: & praevecti vada & breviam, quae latissimus Historiarum & Antiquitatum pontus occultat, ad portum illum, omnis laboris & industriae finem & requiem, Doctoris titulum, remis & velis festinetis. Tunc non modo negligere omnem antiqui sermonis curam, & variae eruditionis ex memoria vestigia, si qua supersunt, delere, sed ipsius etiam doctrinae, cujus insignibus decorati estis, oblivisci vacabit. Ne tamen nihil egisse vos in Academiis, & pecuniam doctrinae auctoribus & instrumentis destinatam, inutiliter profudisse parentes & amici trimentur, ut periculum faciant in alea & ludicris, in calido & vino potando, in comissationibus noctur-



ference, and leave them upon the Minds of our Youth as a Preservative against their being infected with this pestilential Blast. Now if I shall have thoroughly persuaded the Doctors, that the Learning I have so long been unhappily engag'd in, is useless and hurtful to Studies of a more grave and weighty Nature, who would advise me to fatigue my exhausted Spirits in a needless Dissuasive to the younger Fry? Your soft pliable Tempers, I know, are ductile and obedient; yielding to the Influence of your Preceptors, as Flocks observe the Voice of the Shepherd. But if there are some few among you who are not sworn to their Measures, I am in no fear that your differing from them upon this Account may be the Occasion of your opposing me. But if my Reasons and Arguments are of no Force, nor the Vileness and contagious Nature of my Studies sufficient to discourage you from the Pursuit of them, look I beseech you to the Rewards and Honours which are propos'd to, and often attain'd by, the illiterate, and those that despise human Learning. I am the Man that will put you in the Way how to obtain these; and spur you on more and more, I wont say to run your Course, but to take your Flight to this Purpose thro' the Universities; that escaping the Rocks and Snares of the Sirens, you may stop your Ears at the flattering Songs of the Poets and Literati: and skipping over the Shallows and Quick-sands which are hid under the wide Sea of History and Antiquity, you may make all possible sail to that Port, which is the End and Rest from all your Labours; I mean the Title of Doctor. Then you will be at leisure, not only to neglect all Regard for the ancient Tongues, and blot out of your Memories all Traces of various Erudition, but even to forget that particular Science in which you are Graduates. But lest your Parents and Friends should find Fault that you have done nothing at the University, and spent the Money idly which was allotted for your Tutors and Masters, desire them but to try you at Cards and Dice, at

nocturnis, & grassationibus, in saltatione & concinno membrorum motu, in vestium & capillamenti decora compositione, rogate: & sollertes vos praestabo. His artibus & dotibus, quas ad histrionum & artificum, non Professorum dictata exhibebitis, admirationem popularium excitate, qui immundos & mucosos pueros, tam nitidos & elegantes Doctores in patriam ex Academia remeasse, gratulabuntur. Civium non tantum, sed illustrium & principum virorum gratiam & favorem contemnendo & fastidiendo priscas linguas, & scholasticam doctrinam infamando, conciliate. Honores & magistratus strenue ambite, & ad eos viam, dissimulata Latinae linguae intelligentia, facilitate & nitore linguae Vernaculae, & ante omnia Francicae venustate & lepore munite. Ad hanc toto pectore incumbite: in hanc non modo remotissimae antiquitatis monumenta transfusa, & fidelissime consignata, sed omnium artium & scientiarum mysteria se in Francorum mentes & volumina insinuasse persuasum habete. Hinc ubi uberem & perennem colloquiorum in circulis & conviviiis materiam paraveritis, temporis in Latina lingua addiscenda collocati jacturam, lacrimis numquam inarescentibus & aeterna querela deflebitis. Monumenta Graeca, & Latina opera, ab hirsutis & incomitis parentibus olim effusa, aversemini; sed eadem, nunc elegantia & cura interpolatorum nitidiori, & moribus seculoque cultissimo magis congruenti amictu, commendata, summa cum admiratione versate. Patrios annales & aviti temporis Historias, olim à Meursiis, Grotiis, Vossiiis, & nescio quibus, sub  
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the Coffee-house or the Tavern, at nightly Clubs, and ranting up and down the Streets, at dancing and walking priggishly, at adjusting your Dress and Periwigs; and I will answer for your being well qualified. By such Arts and Accomplishments as these, in which you shall make yourselves perfect, not from the Rules of the Professors, but of Players, Taylors and other Artificers, raise the Admiration of your Neighbours at home, who will congratulate you for returning from the University such nice sleek Doctors, when you went such dirty sniveling Boys. Win the favour and esteem, not only of People of your own Rank, but of Persons of the first Quality and Condition, by scorning and despising the ancient Tongues, and railing at School-Learning. Make a strong Interest for Honours and Preferments, and pave your selves the Way to them by shewing your Ignorance of the *Latin* Tongue, your Skill in the Beauties of your own, and especially of the pretty, courtly, agreeable *French*. Apply your selves to this with all your Might; and be persuaded that not only the Monuments of the greatest Antiquity are translated and faithfully done into it; but that the Mysteries of all Arts and Sciences have insinuated themselves into the Books and Understandings of the *French*. And when you have furnish'd your selves from hence with a copious lasting store of Tattle for Assemblies and Circles of the Fair, you will with ever-flowing Tears and ceaseless Complaints, bewail the loss of Time which you have bestow'd upon learning *Latin*. Have the utmost Aversion for those *Greek* and *Latin* Books which were formerly thumb'd over by our rugged Forefathers; but have the highest Veneration for the same Authors vamped up with a new and elegant Paraphrase and recommended in a Dress much more agreeable to the Mode and the polite Taste of the present Age. As for the Annals of your Country and the History of former Times, treacherously imparted to Foreigners in a pedantic *Latin* Style by the *Meur-sii*, *Grotii*, *Vossii*, and the Lord knows how many servile

*crasso Batavorum coelo natis, ineptis & servilibus veterum imitatoribus, barbaro sermone in peregrinorum usum proditas, ad tabernas, ubi salsamenta & aleces venduntur, projicite. A politis & comitis Veneris & Cupidinis nepotibus, qui insigni mentis subtilitate & ingenii felicitate omnibus Europae nationibus antecellunt, non modo naenias amatorias, & fabulas Milefias, matronarum & virginum nostratium etiam suavissima oblectamenta, avide accipite; sed reipublicae nostrae formam, leges, instituta, & fata, non à conductis modo librariorum operis properata, sed à publica largitate auctoratis Declamatoribus, peregrina quidem, sed apud honestos jam pervulgata lingua, elaborata perlustrate. Admiremini mecum, nihil his inquilinis coeli nostri stuporem & frigus, nihil paludum nostrarum nebulosas exhalationes, ex ingenerata alacritate & vigore detraxisse, sed fastidiosos illos barbariae & horroris Graeci & Romani domitores, ita in mores nostros, licet à linguae incultae scabritie abhorreant, transisse, ut ejurata adsentatione regia, dicacitatis popularis & satyricae licentiae tyrocinia, stupente tota Gallia, deponere non erubescant. His delicatae pronuntiationis arbitris, qui in expoliendo agresti Batavorum ore tantum laboris, & sudoris impendunt, hanc saltem gratiam referte, ut ne horrendo Belgicarum vocum sono & inamabili stridore aures tam teneras radatis. Exoleti sermonis inimicis, & doctarum linguarum everforibus plenam fidem habete, Romanam, perdiscendi difficultate & molestia odiosam, dudum ab elegantioribus viris neglectam & contemptam adseverantibus; eamque, ut exiguam & vilem scholasticae eruditionis portunculam, ad paucos paedagogos, tristes & morosos, esse relegatam. Francicae vero tantam esse facilitatem & suavitatem, tam illustrem celebritatem,*

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poor Imitators of the Ancients, born in the foggy Air of the *Dutch*, banish them to the Grocer's Shops to wrap up Penny-worths of Butter and Pickled-Herring. Learn from these fine finical Domestics of *Venus* and *Cupid*, who excel all the Nations of *Europe* in Wit and Politics, not only *Chansons de l'Amour*, and Romances, those dear Delights of our Women and Girls, but take a View of the Form of our Republic, it's Laws, Institutions and Revolutions, not as they are hastily patcht up by the mercenary Labours of those that drudge for the Press, but elaborately done by Writers authoriz'd with public Pensions, Historiographers Royal; indeed in a foreign Tongue; but such as all Men of Breeding are very well acquainted with. Wonder with me that the Heaviness and Cold of our Air, and the foggy Exhalations of our Marshes have taken off nothing from the natural Chearfulness and Spriteliness of these People while they live amongst us; but these proud Scorners of the *Greek* and *Roman* Barbarisms, have so come over to our Customs, tho' they are mortal Enemies to our scurvy Language, that to the Amazement of all *France*, having abjur'd all cringing Compliances and Flatteries to their Monarch, they are not asham'd to lay aside that Talkativeness so peculiar to their Country, and the saucy Airs in which, from their Childhood, they have been nurs'd up. Acknowledge yourselves oblig'd to these Judges of delicate Pronunciation, who have taken so much Pains in polishing the rough Tone of the *Hollanders*, at least so far as never to grate such tender Ears with the horrid and disagreeable Harshness of *Dutch*. Give all possible Belief to these Enemies of obsolete Learning and Opposers of the Ancient Tongues, when they assure you that *Latin* being become odious for the difficulty and trouble of learning it, has been long since neglected and despis'd by all the *Beau Monde*, and only subsists as a vile Portion of School Learning, among a few four morose Pædagogues. But that the *French* is so easy and pleasant and so much in vogue, that since it has prevail'd

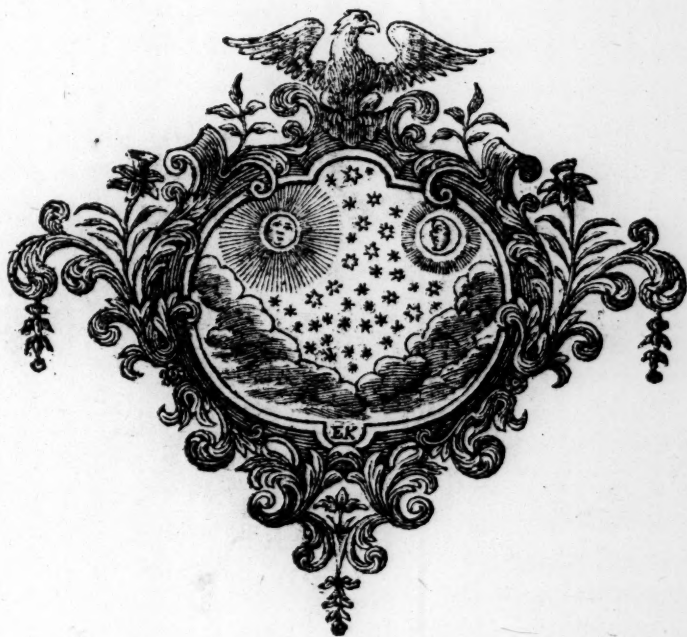
*ut cum per omnium jam virorum coetus, per muliebria senacula pervaserit, spem non vanam novae eloquentiae architecti conceperint, illa non modo curias & fora, sed omnes Academiarum cathedras brevi personaturas: & ipsos Humanitatis antiquitae Professores, nisi moribus seculi nitidissimis obsequentes rusticitatem ejurent, ad ludos literarios, in ultimo Septemtrione & Moscovia excitatos, brevi demigraturos.*

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vail'd so much among the Committees of Men and Assemblies of Women, the Contrivers of this new Eloquence have no small Hopes that it will obtain not only in the Courts of Justice, but even in the Chairs of the Universities: and that the Professors of antiquated Humanity, unless they throw off their Rusticity and comply with the Politeness of the Times, shall shortly be detach'd into the furthest Parts of the North, to supply the Want of Schoolmasters in his Czarish Majesty's Dominions.

*I have done.*



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BRITAN  
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